Gan Bao's

In Search of the Supernatural

Soushenji 搜神記

[A work from the 4th century A.D.]

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Wikipedia:

Gan Bao, early 4th-century Chinese historian and author.
Gan Bao, Google search of Wikipedia.

In Search of the Supernatural/Soushenji literally "Record(s) of Searching for the Spirits," a "compilation of legends, short stories, and hearsay concerning Chinese gods, ghosts, and other supernatural phenomena."

Google:

Soushen ji, Google web search.

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Preface
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1. Though we examine the records of previous accounts and collect what was omitted in their time, it is certainly not something that can be personally heard or seen with one's own ears and eyes. How could one then dare to say there are no inaccuracies? Wei Shuo lost his state, and the two biographies each recorded what they had heard. Jiang Taigong served the Zhou dynasty, and Sima Qian preserved both accounts. Cases like this are often found. From this we can see, the difficulty of hearing and seeing accurately has been a long-standing issue. When recording definite words from official reports and relying on the formal records of national history, it is still like this; how much more so when one looks back at events thousands of years ago, documents customs beyond common understanding, pieces together fragments from incomplete sources, and inquires about past deeds from old men. To make sure that each event has only one account and every statement follows a single path before considering them credible—this has indeed been a difficulty for previous historians. Nevertheless, the state does not abolish the office of record-keeping, and scholars do not abandon their studies and recitations; is this not because what is lost is small compared to what is preserved? If the collection compiled today includes accounts inherited from previous records, then it is not my fault. If inquiring into events of recent times has led to any false or erroneous accounts, I wish to share the blame and criticism with past sages and scholars. And when it comes to their writings, they are also sufficient to demonstrate that the divine way is not false. The sayings of many

schools and hundreds of scholars cannot be fully examined; what one's ears hear and eyes see cannot all be recorded. We have only roughly selected enough to illustrate the main ideas of the Eight Strategies and complete this modest account. I hope that in the future, scholars with a love for learning will record its essence and foundation, allowing them to ponder it thoughtfully and observe it attentively without any blame.

2. Jin Dynasty Sanqi Changshi Xincai Gan Bao Lingsheng compiled this.

Volume 1
第一卷

1. Shennong used a red whip to strike hundreds of herbs, and thus fully understood their properties —whether neutral, toxic, cold, or warm—as well as the effects of their scents and flavors, so that he could promote the cultivation of various grains. Therefore, people throughout the world called him Shennong.

2. Chisongzi was a rainmaster during the time of Shennong, who consumed Bingyu San and taught Shennong. He could enter fire without being burned. He went to Kunlun Mountain, often entering the stone chamber of Xi Wangmu, moving up and down with the wind and rain. The youngest daughter of Yandi followed him, also attained immortality, and they both left together. During the reign of Gaoxin, he again served as a rainmaster and traveled among the people. The current rainmasters are originally derived from him.

3. Chijiangziyu was a person of the time of Huangdi. He did not eat the five grains, but instead consumed the flowers of hundreds of herbs. During the time of Yao, he served as a carpenter. He was able to move up and down with the wind and rain. At that time, he sold birdlime at the gate of the marketplace; therefore, he was also called Jiaofu.

4. Ningfengzi was a person during the reign of Huangdi. It is said that he served as the official in charge of pottery for Huangdi, and an extraordinary person once passed by him to take charge of the fire. He was able to produce smoke in five colors. After a long time, he taught it to Fengzi; Fengzi accumulated fire and burned himself, then ascended and descended with the smoke. Looking at his ashes, there were still some of his bones left. At that time, the people together buried him in the mountains to the north of Ning. Hence, he was called Ningfengzi.

5. Woquan was a man who gathered herbs on Huai Mountain. He liked to eat pine seeds. His body grew hair, seven cun in length. His two eyes were square-shaped. He was able to fly and chase after a running horse. He gave pine seeds to Yao, but Yao had no time to take them. The "song" mentioned here refers to the jiansong (a type of pine). Those who consumed it at that time all lived for three hundred years.

6. Peng Zu was a high-ranking official during the Yin dynasty. His surname was Qian, and his given name was Keng. He was a grandson of Emperor Zhuanxu and the second son of Luzhong Shi. He lived through the Xia dynasty until the end of the Shang dynasty, living to be said to have reached seven hundred years old. He often ate gui zhi (cinnamon fungus). In Liyang, there is a fabled chamber where Peng Zu attained immortality. Ancient accounts say: When he prayed for wind or rain, it always responded immediately. There were often two tigers on either side of the shrine. To this day, after performing rituals at the site of the shrine, one can find the tracks of two tigers.

7. Shimen was a disciple of Xiaofu. He could control fire. He ate peach blossoms. He served as the dragon master for Kongjia. Kongjia was unable to follow his teachings and intentions, so he had him killed and buried in a remote field. One day, wind and rain came to welcome him. All the trees on the mountain were set ablaze. Kongjia built a shrine and prayed to him, but he died before returning home.

8. Qian Zhou Ge You was a native of Shu Qiang. During the reign of King Cheng of Zhou, he enjoyed carving wooden sheep and selling them. One day, he rode a wooden sheep into Shu Zhong, and the kings, marquises, and nobles of Shu Zhong followed him up Mount Sui. Mount Sui has many peaches; it is located to the southwest of Emei Mountain and rises immeasurably high. Those who followed him did not return, but all attained the way of immortality. Therefore, a local proverb says: "To obtain one peach from Mount Sui is not enough to attain immortality, but it is sufficient for wealth and power." There are dozens of shrines established at the foot of the mountain.

9. Cui Wenzhi was a native of Tai Mountain. He studied the way to immortality under Wang Ziqiao. Ziqiao transformed into a white pheasant and gave medicine to Wenzhi. Wenzhi was startled, raised his spear to strike the pheasant, hit it, and as a result, dropped the medicine. He looked down at it and saw that it was the corpse of Wang Ziqiao. He placed it in his room and covered it with a worn basket. In a short while, it transformed into a large bird. When he opened the basket to look, the bird flapped its wings and flew away.

10. Guan Xian was a native of Song. He made his living by fishing. Living by the banks of Sui River, he fished for more than a hundred years; sometimes he released the fish, sometimes sold them, and sometimes ate them himself. He often wore a hat and sash, liked to plant litchi trees, and consumed its flowers and fruits. King Jing of Song asked him about his methods; when he refused to tell, the king had him killed. Several decades later, he sat on top of a gate at the city wall of Song, played the guqin for several days, and then left. Families in Song all honored him with shrines.

11. Qing Gao was a native of Zhao. He could play the guqin. He served as an attendant to King Kang of Song. He practiced the methods of Juanpeng and traveled between Jizhou and Zhuo Jun for more than two hundred years. Later, he bid farewell and entered Zhuo Water to obtain a dragon's offspring, making an appointment with his disciples. He said: "Tomorrow, you must all purify yourselves and wait for me." They set up a shrine house by the water. Indeed, he emerged riding a red carp and sat in the shrine. There were more than ten thousand people watching him. He stayed for a month and then returned to the water and left again.

RGB 12. Tao Angong was a metalworker from Lu'an. He frequently worked with fire. One morning, the flames suddenly rose upward in a purple hue that reached the sky. The official knelt beneath the furnace and pleaded for mercy. In a moment, a red pheasant landed on the furnace and said, "An Gong! An Gong! This furnace connects to heaven. On the seventh day of the seventh lunar month, we will come for you on a red dragon." At that time, An Gong rode it and departed toward the

southeast. Tens of thousands of people from the city gathered in advance to see him off, all bidding farewell with tearful farewells.

13. There was a man who entered Jiao Mountain for seven years. Laojun gave him a wooden drill and told him to bore through an entire disk of stone, which was five chi thick, saying: "If you can penetrate this stone, you will attain the Dao." After accumulating forty years, he pierced through the stone and thus obtained the secret formulas of elixirs for immortality.

14. Lu Shaoqian was a native of Shanyang. Emperor Wen of Han once disguised himself, carrying gold to visit him, intending to ask about his methods. Shaoqian held a golden staff and an ivory fan as he came out to the gate to receive him.

15. Prince An of Huainan was fond of Daoist techniques. He prepared kitchens and cooks to await guests. On the morning of the first lunar month, eight old men came to his door requesting an audience. The gate official said to the prince, and Prince An ordered his attendants to test them by asking: "Our prince favors longevity. If you have no method to halt aging, we dare not report your arrival." The old men realized they would not be seen and so transformed themselves into eight young boys with complexions as rosy as peach blossoms. Prince An then received them, offering grand ceremonies and music to entertain the Eight Sages. They took up the guqin and strummed its strings, singing: "The bright heavens above illuminate the four seas." "They know I love the Dao; thus they have come down to me." "They will grant me and you feathers and wings, so we may fly." "We shall ascend into the blue clouds, treading upon Mount Liangfu." "We will behold the three lights and meet the Northern Dipper." "Drive forth on wind and cloud, led by jade maidens." Worried about death, he sang this song. This is now known as the "Huainan Cao" melody.

16. Liu Gen, courtesy name Jun'an. He was a native of Chang'an, Jingzhao. During the reign of Emperor Cheng of Han, he went to Songshan Mountain to study Daoism. He encountered a strange person who taught him secret techniques, and thus attained immortality. He was able to summon ghosts. Shi Qi, the Tai Shou of Yingchuan, considered this an omen and sent men to summon Liu Gen, intending to execute him. When he arrived at the office, he said: "You claim you can make people see ghosts; then show us their forms." "If not, we will execute you." Gen said: "It is very easy." He borrowed the official's brush and inkstone to write a talisman, then tapped the table with it. In no time, suddenly five or six ghosts appeared, binding two prisoners before Qi. Qi looked closely and realized they were his parents. He then kowtowed to Gen, saying: "My son has behaved disgracefully; he is doomed to die a thousand deaths." They scolded Qi, saying: "Your descendants have failed to bring glory to your ancestors. How could you offend the immortals and thus involve your parents in such disgrace?" Qi was filled with sorrow, wept bitterly, and bowed his head repeatedly to plead for forgiveness. Gen suddenly fell silent and left, no one knowing where he went.

17. During the reign of Emperor Ming of Han, Wang Qiao, a Shangshu Lang from Hedong, served as magistracy official in Ye. Qiao possessed supernatural skills and on the first day of each month would often travel alone from his county to the central government office. The emperor was puzzled by how frequently he came, yet never saw any carriages or horses; so he secretly ordered the Tai Shi to observe and watch him. They reported that whenever he was about to arrive, a pair of wild geese would always fly in from the southeast. So they lay in ambush and watched for the geese, caught them with a net, but only found a pair of shoes. They sent the Shangshu to identify and examine

them, which turned out to be the official shoes granted by the emperor to his court officials over four years.

18. Ji Zixun was a man of unknown origin. During the Eastern Han dynasty, he arrived in Luoyang and visited dozens of high-ranking officials; at each place, he would only bring a small amount of wine and meat to wait on them. He said: "I have come from afar with nothing but this small offering, as a token of my humble intention." Hundreds of people at the gathering drank and ate all day without finishing it. After he left, they all saw white clouds rising from morning until evening. At the time, an old man of a hundred years said: "When I was a child, I saw Xun selling medicine in Kuaiji market; his complexion looked just like this." Xun did not enjoy staying in Luoyang and so disappeared. In the Zhengshi period, someone in Daba Cheng to the east of Chang'an saw him together with an old man rubbing a bronze figure, saying to each other: "We just saw this cast; it is already nearly five hundred years old." Those who saw him called out: "Master Ji, please stay a little longer." They walked on and responded. Though they appeared to walk slowly, their pace was faster than a galloping horse could catch up.

19. Hanyin Sheng was a poor child begging at Weiqiao in Chang'an. He often begged for food in the marketplace, and people in the market became tired of him and sprinkled manure on him to drive him away. Yet he soon returned to beg in the same place, his clothes still as clean as before without any stains. The local officials learned of this and arrested him, shackled him in stocks, yet he continued to beg in the market. When they tried to chain him again to kill him, he vanished. The house of the person who had sprinkled manure on him collapsed by itself, killing more than a dozen people. A popular saying in Chang'an went: "Seeing the beggar and offering him fine wine will avoid the calamity of a collapsing house."

20. Pingchang Sheng from Gucheng Xiang was a man whose origin is unknown. He died several times and then came back to life. People at the time did not believe it. Later, a great flood occurred, and many were harmed; yet Ping would always shout from QueMen Mountain: "Pingchang Sheng is here." He said: "If it rains again, the water will stop in five days." When the rain stopped, people went up the mountain to build a shrine and worship him. They only found Ping's clothes, staff, and leather belt. Several decades later, he reappeared as a gate guard at the market in Huayin.

21. Zuo Ci, courtesy name Yuanfang, was a native of Lujiang. From an early age he possessed supernatural abilities. He once attended a banquet hosted by Cao Cao, who smiled and looked at the guests, saying: "Today's gathering is grand, with delicacies well prepared. What we lack are slices of Songjiang perch from Wu." Yuanfang said: "That is easy to obtain." He then asked for a bronze plate filled with water, and used a bamboo pole to fish in it. In no time at all, he pulled out a perch. Cao Cao clapped his hands in delight, and everyone present was astonished. The Duke said: "One fish is not enough for all the guests; two would be better." Yuanfang then cast his line again. In no time, he pulled them out; each was more than three chi long and fresh and lovely. The Duke immediately stepped forward to slice the fish himself and distributed portions around the banquet hall. Cao Cao said: "Now that we have obtained the perch, I only regret not having fresh ginger from Shu." Yuanfang replied: "That can also be obtained." Cao Cao feared that Yuanfang might simply buy it nearby, so he said: "In the past I sent someone to Shu to purchase brocade. You may order a person to inform my envoy; let him buy two more pieces." The man left, and in no time returned with fresh ginger. He also said: "I saw your envoy at the brocade shop and have already ordered him to buy two more pieces." After more than a year, Cao Cao's envoy returned, and indeed had bought two additional pieces. When asked about it, the envoy said: "On a certain day of a certain month, I saw

someone at the shop who gave me your order." Later, when the Duke went out to a nearby suburb with hundreds of officials following him, Yuanfang brought only one jar of wine and a piece of dried meat. He personally poured from the jar, serving all the officials, who were all made drunk and satisfied. The Duke was puzzled and sent someone to investigate what had happened. They went to check the wine shop, only to find that all its wine and dried meat were gone yesterday. The Duke became angry and secretly planned to kill Yuanfang. While Yuanfang was at the banquet, as they were about to arrest him, he suddenly vanished into the wall and disappeared completely. The Duke then issued a reward for his capture. Sometimes he was seen in the marketplace, and when people tried to arrest him, all the citizens looked exactly like Yuanfang, so no one could tell who he really was. Later, someone encountered Yuanfang on a hill in Yangcheng and followed him again. He then ran into a flock of sheep. Knowing he could not be captured, the Duke ordered them to go among the sheep and tell him: "Duke Cao will no longer kill you. This was merely a test of your skills." "Now that it has been verified, I only wish to meet with you." Suddenly, an old ram knelt on its front knees and stood like a human, saying: "So quickly?" The people immediately said: "This sheep is him." They all rushed to go and see. But the hundreds of sheep in the flock all transformed into rams, each kneeling on its front knees like a human and saying: "So quickly?" Thus, no one knew which one to take. Laozi said: "The reason why I have great worries is because I possess a body. But when I no longer have a body, what troubles can there be for me?" Those who are comparable to Laozi could truly be said to possess the ability to transcend the self. Would that not be most distant indeed?

22. Sun Ce wanted to cross the river and launch a surprise attack on Xu, and he traveled with Yu Ji. At that time there was a great drought, and wherever they went it was intensely hot and oppressive. Cai urged his generals and soldiers to quickly bring the boats, or personally went out early in the morning to supervise them closely. He saw that many of his officers were gathered at Yu Ji's place. Cai became furious as a result and said: "Am I not better than Yu Ji?" "Yet you all rush to follow him first." He immediately ordered Yu Ji to be brought in and scolded him, saying: "There is a great drought with no rain, the roads are difficult and arid, and we cannot pass through on time." "That is why I personally went out early in the morning, yet you do not share my worries and anxieties but instead sit calmly in your boat, making ghostly gestures, disrupting my troops." "Now I shall have you removed." He ordered people to tie Yu Ji up and leave him on the ground in the sun, forcing him to pray for rain. "If you can move heaven and bring rain by noon, I shall pardon you; otherwise, I will execute you." Soon after, clouds began to rise from below and gradually gathered; by noon, heavy rain poured down, filling the streams and gullies. The generals and soldiers were delighted, believing that Yu Ji would surely be pardoned, and they all went to celebrate and console him. Sun Ce then had him killed. The generals and soldiers mourned for him and secretly buried his body. That night, dark clouds suddenly gathered again to cover it. The next morning when they went to look, Yu Ji's body was no longer there. After Sun Ce had killed Yu Ji, whenever he sat alone, he would seem to see Yu Ji present on either side of him. He was deeply disturbed by this and gradually became somewhat unbalanced in mind. Later, when his wound had just begun to heal, he looked into a mirror and saw Yu Ji in it. When he turned around, however, there was no one there. This happened several times. He smashed the mirror and let out a loud cry, at which point all his wounds burst open, and he died shortly afterward. Yu Ji was a native of Langya; he was a Daoist priest.

23. Jie Yan was someone whose place of origin is unknown. He resided on Fangshan in Jian'an, where he followed his teacher Baiyanggong Du to study the Dao of Xuan Yi Wu Wei (the Mysterious Unity and Non-Action), and was able to transform and become invisible. He often traveled to Donghai, once passing through Moling temporarily, where he became known to the ruler of Wu. The ruler of Wu detained Jie Yan and built a palace and temple for him. Each day, he sent

people several times to inquire about his well-being. Jie Yan would sometimes appear as a child and at other times as an old man; he ate nothing, nor did he accept any offerings. The ruler of Wu wanted to learn his techniques, but Jie Yan refused to teach him for months because the ruler had many concubines. The ruler became angry and ordered that Jie Yan be bound, while armored soldiers drew their crossbows to shoot him. When the crossbow was fired, the ropes were still tied tightly, yet no one knew where Jie Yan had gone.

24. During the Wu period, there was a man named Xu Guang who once performed magic in the marketplace: he asked passersby for watermelons. When their owners refused to give them, he would ask instead for seeds and plant them on the ground with his staff; soon after, melon plants sprouted, spread, bore flowers, and produced fruit. He then picked some of the fruit to eat and gave some to those watching as a gift. The sellers looked back at their stock and found that all had vanished. He was particularly accurate in predicting floods or droughts. When he passed by the gate of General Sun Chen, he lifted his robe and hurried forward, stepping on those to his left and right. Someone asked him why he did that. He replied: "The stench of blood is unbearable." Sun Chen, upon hearing this, was offended and had him killed. They beheaded him, but no blood came out. When Sun Chen deposed the young emperor and replaced him with Emperor Jing, he was about to pay homage at the tomb and get into his carriage when a strong wind overturned his vehicle. They saw Xu Guang on a pine tree, clapping and pointing while mocking them with laughter; when Sun Chen asked his attendants, none had seen him. Soon after, Emperor Jing executed Sun Chen.

25. Ge Xuan, courtesy name Xiaoxian, studied the Nine Dan Ye Xian Jing (Scripture of the Nine Cinnabar Elixir and Immortality) under Zuo Yuanfang. While dining with a guest, they discussed matters of transformation. The guest said: "After we finish our business, Master, please do something special as a little entertainment." Xuan replied: "Shall I perform something for you right now?" He then spat out the food in his mouth, and it transformed into hundreds of large bees that all gathered on the guest's body, though they did not sting him. After some time, Xuan opened his mouth wide and all the bees flew back in; he chewed them up again, thus restoring it to rice. He also pointed at frogs and various crawling insects, swallows, sparrows, and others, commanding them to dance in rhythm like human performers. In winter he served fresh watermelons and jujubes for his guests, while in summer he brought snow and ice. He also had someone scatter dozens of coins into a well, then Xuan placed one vessel above the well and called out to them; each coin flew up from the well in turn. When he served wine for his guests, no one needed to pass the cups; they would arrive by themselves in front of each guest. If a cup was not emptied, it would not leave. Once, while sitting on a tower with the ruler of Wu, he saw people making preparations to pray for rain. The emperor said: "The common people are longing for rain—can it be obtained?" Xuan replied: "Rain is easy to obtain!" He then wrote a talisman and placed it in the earth altar. In an instant, heaven and earth darkened, and heavy rain began to pour down. The emperor asked: "Are there fish in the water?" Xuan then wrote another talisman and threw it into the water. In a short while, hundreds of large fish appeared. He had people catch them.

26. Wu Meng was a native of Puyang. He served in the Wu dynasty as magistrate of Xian, and later settled down in Fening. He was extremely filial. He met a sage named Ding Yi, who taught him divine prescriptions; he also obtained secret methods and sacred talismans, through which his Daoist techniques became widely renowned. Once, when he saw a strong wind, he wrote a talisman and threw it onto the roof; an azure crow picked it up and flew away with it. The wind immediately ceased. Someone asked him the reason for this. He said: "There is a boat in Nanhu Lake that encountered this wind, and a Daoist priest was seeking help." When checked, it turned out to be true.

The magistrate of Xian, Yu Qing, had died and was already three days dead. Wu Meng said: "His life span has not yet ended; I shall appeal to heaven on his behalf." He then lay down beside the corpse, and after several days, both he and Yu Qing revived together. Later, when Wu Meng and his disciples were returning to Yuzhang, the river current was extremely fierce, making it impossible for people to cross. Wu Meng then used the white feather fan in his hand to draw a line across the river; the water flowed sideways, forming a dry path. They calmly walked over, and once they had passed, the water returned to its original course. Those who witnessed it were astonished. While serving as the governor of Xunyang, a sudden fierce wind arose at his assistant Zhou's home. Wu Meng immediately wrote a talisman and cast it onto the roof; in no time, the wind ceased.

27. Yuan Ke was a native of Ji Yin. He was handsome, and many people in the county wished to marry him; however, Yuan Ke never married. Once he planted five-colored fragrant herbs, accumulating them over several decades and consuming their fruits. Suddenly, a five-colored divine silkworm moth landed on the fragrant herbs; Yuan Ke collected it and placed it on cloth, from which mulberry silkworms were born. When the time for raising silkworms arrived, a divine woman came to him at night and helped Yuan Ke raise them, also feeding the silkworms with fragrant herbs. He obtained 120 cocoons, each as large as a jar; it took six or seven days to spin out the silk from one cocoon. After spinning was completed, both the woman and Yuan Ke ascended to immortality together, and no one knew where they went.

28. Hanshu Dong Yong was a native of Qiansheng. He lost his mother at an early age and lived with his father, working diligently in the fields; he traveled about in a deer cart. When his father died, unable to afford a proper burial, Dong Yong sold himself as a slave so that he could provide for the funeral arrangements. The master of the house learned of his virtue and gave him ten thousand coins to send him on his way. After Dong Yong had completed three years of mourning, he wished to return to the master's house and resume his duties as a slave. On the way, he met a woman who said: "I wish to become your wife." He then went with her together. The master said to Dong Yong: "I have already given you the money." Dong Yong replied: "Your kindness has allowed me to properly bury my father. Though I am a lowly man, I must serve diligently and work hard in order to repay your great virtue." The master asked: "What can the woman do?" Dong Yong said: "She can weave." The master said, "If that is the case, just have your wife weave for me one hundred bolts of fine silk." Thus, Dong Yong's wife wove for the master's household and finished in ten days. The woman went out of the door and said to Dong Yong: "I am Tian Zhi Nv, the Weaving Maid of Heaven. Because you are extremely filial, the Heavenly Emperor has sent me to help you repay your debt." After she finished speaking, she ascended into the sky and vanished, her whereabouts unknown.

29. Initially, Gouyi Fu Ren was punished to death for a crime; after her body had been buried, the corpse did not stench but instead emitted a fragrance that could be smelled over ten li away. Therefore, she was buried at Yunling Mausoleum, and the emperor mourned her deeply. The emperor also suspected that she was no ordinary person, so he had the tomb opened for inspection; the coffin was empty with no body inside, only a pair of shoes remained. When Emperor Zhao ascended the throne, he ordered her to be reburied; again, the coffin was found empty with no corpse, only a pair of silk shoes remained.

30. During the Han dynasty there was a woman named Dulanxiang, who claimed to be from Nankang. In spring of Jianye fourth year, she visited Zhang Chuan several times. Chuan was seventeen years old; he saw her carriage outside the gate, and a maid conveyed her words: "I am born of your maternal grandmother, who has left me to be given in marriage to you. Shouldn't you

respect and obey?" Chuan, whose original name was Gai Shuo, looked at the girl before him—she appeared to be about sixteen or seventeen years old—and found her account of events vague and distant in time. She had two maidservants: the older one was Xuanzhi, and the younger one was Songzhi. Her lacquered carriage was drawn by a blue ox, and all kinds of food and drink were fully prepared. She composed a poem: "My maternal grandmother dwells on the sacred mountain Lingyue, often traveling in the realm of clouds and skies. Many girls serve with feathered ceremonial regalia, never stepping beyond the palace walls." "A floating wheel brought me here; how could I be ashamed of worldly filth?" "Come with me and share in blessings, or fear that misfortune will come upon you." On the first day of August of that year, she came again and composed a poem: "I wander leisurely between clouds and rivers; my breath reaches Mount Jiuyi. "Why do you not follow the flowing river without measuring its path? Why does the weak water not reach it?" She took out three sweet potato seeds, each as big as an egg, and said: "Eat these; they will make you fearless of wind and waves, and protect you from cold and heat." Shuo ate two of them. He wanted to keep one but she refused, insisting that Shuo eat all three. She said: "Originally, I was to be your wife. My feelings for you are not distant or indifferent; however, our fates and years do not align at present, so there is a temporary separation. When the year of the Eastern direction's Mao zhi comes around, I will return to seek you out." When Dulanxiang descended, Shuo asked her about prayers and sacrifices. Dulanxiang said: "Eliminating evil spirits can naturally cure diseases; excessive or improper worship is of no benefit." Dulanxiang used medicine to dispel demons.

31. Xuan Chao, courtesy name Yiqi, a clerk of the Jibei Commandery during the Wei dynasty, was alone in his quarters one night during Jiaping period when he dreamed that a celestial maiden came to him. She introduced herself, saying: "I am the Jade Maiden of Heaven, from Dongjun. My surname is Chenggong and my courtesy name is Zhiqiong. I lost my parents at an early age; moved by pity for my loneliness and hardship, the Heavenly Emperor sent me down to marry a husband." While Chao was in this dream, his spirit and mind were deeply moved. He admired her beauty and extraordinary nature, which surpassed that of ordinary mortals. After waking up, he longed for her with admiration, feeling as if she existed or did not exist, going through such dreams three or four nights in a row. One day, she suddenly appeared to visit him in person, driving a palanquin carriage drawn by oxen, accompanied by eight maidservants. She wore clothes of brocade and embroidered silk, her appearance and bearing resembling that of a flying immortal. She claimed to be seventy years old, but looked like a girl of fifteen or sixteen. There were five sets of cups and bottles made of green and white glass on her carriage. The food was strange and unusual, with delicacies and sweet wine provided; she shared a meal and drink with Chao. She said to Chao: "I am the Jade Maiden from Heaven, sent down to marry you; I have come to be with you, not because of your virtue. It is due to a fated encounter at night that we are destined to become husband and wife." "I cannot bring you any benefit, nor can I cause you harm. "However, whenever we travel together, you will always ride a light and swift carriage and ride strong horses; your food and drink will often include delicacies from distant lands and unusual dishes; silk and cloth will be sufficient for use without ever running short." "However, as a celestial being, I cannot bear children for you. Moreover, I do not possess the nature of jealousy and will not interfere with your marital obligations." Thus they became husband and wife." She gave him a poem, which read: "Drifting and floating through the vast expanse of Bo Feng Ao, clouds gather where cinnabar stones sprout lingzhi mushrooms. "One single bloom needs no nourishment; ultimate virtue aligns with the appointed time." "Immortals are not moved by empty emotions, but come to visit in accordance with fate and destiny." "Accept me and honor my five generations; oppose me and bring calamity upon yourself." This is a general summary of the poem, which was over two hundred characters long in total and cannot be fully recorded here. It also included annotations on seven volumes of the Yijing (Book of Changes), with

hexagrams, images, and interpretations grouped accordingly. Therefore, the text not only contains philosophical meaning but can also be used to divine auspiciousness or misfortune; it is comparable to Yangzi's Tai Xuan and Xue Shi's Zhong Jing. Chao was able to fully understand its meaning, using it for divination, and composed a text called "Fu Fu Jing" (The Classic of Spouses). For seven or eight years, after Chao's parents arranged for him to marry a wife, the celestial maiden and he would spend alternate days together in leisure and alternate nights sleeping together. She came at night and left by morning, vanishing swiftly like a bird in flight—only Chao could see her; others could not. Even when they were in a dark room, people would often hear voices and frequently see traces of her presence, yet never actually glimpse her form. Later, out of curiosity or suspicion, others began to ask questions about the matter and some revealed it; as a result, the Jade Maiden requested to leave. She said: "I am an immortal being. "Although I have been intimate with you, I did not wish for others to know. However, your nature is careless and inconsiderate; now my identity has been revealed, so I will no longer be intimate with you." "After years of connection, our bond and affection are not light; now that we must part suddenly, how could it not cause sorrow and regret?" "It is a matter of circumstances—there is no other choice." "Each of us must strive on our own!" She then called for her attendants to serve wine and food, ate with him, opened a chest, took out two sets of woven skirts and shirts, and gave them to Chao as parting gifts. She also presented him with another poem, clasped his arm in farewell, wept bitterly, and then solemnly climbed into her carriage, vanishing swiftly as if flying away. Chao was deeply grieved for many days, nearly to the point of exhaustion. Five years after she left. Chao was on an official mission for the commandery to Luoyang, and when he arrived at Yushan in Jibei, while walking westward along a path, he saw from afar at the bend of the road a horse-drawn carriage that seemed like Zhiqiong's. He hurried forward and found out it was indeed her. They met through the curtain, filled with both sorrow and joy at their reunion. She took hold of his left hand and held onto the reins, riding together to Luoyang. They became a married couple once again, restoring their former bond. By the Tai Kang period, she was still alive. However, they no longer met every day; instead, she would descend on the first and fifteenth days of the third, fifth, seventh, and ninth lunar months to visit for a night before leaving again. Zhang Maoxian composed a "Shennv Fu" (Ode to the Celestial Maiden) about her.

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1. Shouguang Hou was a native of the time of Emperor Zhang of Han. He could summon and bind hundreds of ghosts and various demons, compelling them to tie themselves up and reveal their forms. A woman from his hometown fell ill due to a demon's affliction, and Hou exorcised it. He captured a giant snake several zhang long, which died outside the gate; as a result, the woman recovered her health. There was also a large tree that housed a spirit; anyone who stopped beneath it would die, and even birds passing overhead would fall. Hou exorcised the spirit of the tree. During the height of summer, the tree withered and shed its leaves, and a giant snake about seven or eight zhang long was found hanging dead among the branches. Emperor Zhang heard about this and

summoned him for inquiry. He replied, "Yes, there is such a thing." The emperor said, "There are strange phenomena in the palace. After midnight, there have often been several people wearing crimson robes, with disheveled hair, following each other while carrying fire." "Are you able to exorcise them?" Hou said, "These are minor spirits; they can be easily dispelled." The emperor secretly ordered three people to pretend to be them. Hou then performed a ritual, and the three men immediately collapsed on the ground, unconscious. The emperor was startled and said, "They are not spirits; I was merely testing you." He immediately ordered them to be revived. Some say, "During the reign of Emperor Wu of Han, there were strange phenomena in the palace that often appeared. People dressed in red robes with disheveled hair followed each other and ran holding candles." The emperor said to Liu Ping, "Can you eliminate these spirits?" Ping replied, "Yes." He then threw a green talisman at them and saw several ghosts fall to the ground. The emperor was startled and said, "I was merely testing you." They were revived and regained consciousness.

2. Fan Ying lived in seclusion on Hushan Mountain. Once, a violent wind arose from the southwest, and Ying told his students, "There is a very intense fire in Chengdu City." He then took some water into his mouth and spat it out. He then ordered them to calculate the time and date, and later a person came from Shu who said, "On that day there was a great fire. A cloud arose from the east, and in a short while it rained heavily, putting out the fire."

3. In Minzhong there was Xu Deng, a woman who transformed into a man. He and Dongyang Zhao Bing were both skilled in the art of fangshu (mystical techniques). At that time, there was war and chaos. They met by a stream and each boasted about their abilities. Deng first cast a spell to stop the water in the stream from flowing, and Bing followed by casting a spell on willow trees to make them sprout new shoots. The two looked at each other and smiled. Since Deng was older, Bing treated him as a teacher. After Deng passed away, Bing traveled east to Chang'an. The common people did not recognize him, so Bing climbed onto a thatched hut and sat by the tripod to cook food. The owner of the house was startled and surprised, but Bing smiled without responding, and the house suffered no damage.

4. Zhao Bing once approached a body of water seeking to cross it, but the boatman refused him passage. Bing then spread out his canopy, sat inside it, and let out a long howl to summon the wind, crossing the turbulent stream. From then on, the common people revered and respected him, following him as if returning home. The magistrate of Chang'an disliked that he was misleading the masses and had him arrested and killed. The people built a shrine for him in Yongkang, and to this day, mosquitoes and flies cannot enter it.

5. Xu Deng and Zhao Bing valued purity and frugality highly; they offered sacrifices to the gods with water from an eastern-flowing stream, and made dried meat by slicing mulberry bark.

6. Chen Jie visited various deities, and the Lord of the East Sea gave him a robe woven from blue silk as a gift.

7. Bian Hong of Xuancheng served as a military officer in Guangyang, and returned home after his mother's death. Han You went to visit him. At the time, it was already evening, and he came out and told his attendants, "Hurry up and get ready; I must leave tonight." The attendant said, "It is already dark today. We have walked dozens of li through the grassland. Why are you in such a hurry to leave again?" You replied, "The ground here is covered with blood; how can we possibly stay any longer." They tried hard to persuade him to stay, but he would not. That night, Hong suddenly went mad and strangled his two sons, killing them as well as his wife. He also beheaded two of his father's female

servants, who were all injured. Then he fled and disappeared. Several days later, they found him in the woods before the house; he had already hanged himself to death.

8. Ju Daolong was skilled in illusion magic. He once said, "Huang Gong of the East Sea is good at illusions and can control snakes and tame tigers." He often wore a red-gold knife. When he grew old and feeble, he drank excessively. In the late Qin dynasty, a white tiger appeared in the East Sea. The emperor issued an order to send Huang Gong with his red knife to subdue it; when the magic failed, he was killed by the tiger."

9. Xie Jiu once hosted guests. He wrote a talisman in cinnabar and threw it into the well, whereupon two carp jumped out; he immediately ordered them to be made into carp slices for a dish. Everyone at the gathering was served a portion.

10. In the middle of the Yongjia period of the Jin dynasty, there were Tianzhu Hu people who came to cross south of the Yangtze River. These people had several magical skills: they could cut off their tongues and reattach them, and they could spit fire. Wherever they went, crowds of local people gathered to watch. When about to cut off his tongue, he first extended it for the guests to see. Then, using a knife, he severed it; blood flowed and covered the ground. He then placed the tongue in a vessel, passed it around for people to view. Looking at it, they saw that half of the tongue was still there. Soon after, he retrieved it, put it back into his mouth, and reattached it. After sitting for a while, the people present saw that his tongue was as before, and could not tell whether it had actually been cut off. When demonstrating the rejoining of a severed object, he took a piece of silk cloth and asked someone to hold one end with him. They then cut it in half together; after that, when they brought the two pieces back together for inspection, the silk cloth was once again connected as before, without any difference from its original state. At that time, many people doubted it and thought it an illusion; secretly they tested it, and indeed the silk had been truly cut. When he performed the fire-spitting act, there was first some medicine in a vessel. He took a piece of firewood, mixed it with glutinous millet porridge, and blew on it repeatedly. Then, opening his mouth wide, he filled it with fire; he then used this flame to light something for cooking, which indeed produced fire. He also took paper, ropes, and other fine threads, threw them into the fire, and while everyone watched together, they saw these items burn completely. He then dug through the ashes, lifted them out, and it was indeed the same object as before.

11. Fan Xun, the king of Funan, kept tigers in the mountains. For those who committed crimes, he would throw them to the tiger; if the tiger did not bite them, they were pardoned. Therefore, the mountain was named Dachong, and also called Daling. He also raised ten crocodiles; if a criminal was thrown to the crocodile and it did not bite, he would pardon them. Those who were innocent were never bitten by the crocodiles. Therefore, there was an alligator pond. He also once boiled water until it was boiling, then threw a gold ring into the hot broth. After that, he put his hand into the soup: if one was upright, their hand would not be burned; but those who were guilty would burn immediately upon entering the soup.

12. Qi Fu Ren's servant girl Jia Peilan later married Duan Ru, a native of Fufeng. She said, "When I was in the palace, we often entertained ourselves with music, flutes, singing and dancing, competing to wear extravagant clothes to celebrate auspicious occasions." On the fifteenth day of the tenth month, we would all enter the Temple of Lingnü together to offer pigs and millet as sacrifices to please the gods. We played flutes, struck zhu (a stringed instrument), and sang the songs of Shangling. Afterward, we linked arms and stamped our feet in rhythm while singing about the red

phoenix coming; this was a custom of the shamanistic tradition. On the seventh day of the seventh month, we gathered by Baizi Chi (the Hundred Sons Pool) and performed music from Yutian. After the performance ended, we tied each other with colored threads, which was called "Xianglian Shou" ("Connected Ribbons"). On the fourth day of the eighth month, we went out through the northern gate of the carved hall and played Go under the bamboo grove. The winner would have good fortune for the whole year; the loser would suffer from illness throughout the year. They took silk threads and, facing the North Star, prayed for a long life to be granted, thus avoiding misfortune. In the ninth month, they wore dogwood, ate pomegranate cakes, and drank chrysanthemum wine, which was believed to grant people a long life. When the chrysanthemums bloomed, they would gather both the stems and leaves together with millet to brew it; it would not be ready until the ninth day of the ninth month next year. When consumed on that day, it was thus called "chrysanthemum wine." On the first good day of the first month, they went to the edge of a pond for ritual washing and ate pomegranate cakes in order to ward off evil spirits. On the upper limit (third day) of the third month, music was played by a flowing stream. This continued throughout the year."

13. During the reign of Emperor Wu, he favored Lady Li. After her death, the emperor could not stop missing her. A Daoist practitioner from Qi named Li Shaoweng claimed that he was able to summon her spirit. He then set up a canopy at night, lit lamps and candles, and had the emperor stay in another tent to gaze at it from afar. The emperor saw a beautiful woman inside the canopy, who looked like Lady Li; she walked around in her tent but he could not approach to see her up close. The emperor became even more sorrowful and moved, composing a poem that said: "Is it you?" "Or is it not you?" Standing and gazing at her, she appeared graceful and elegant. Why did she come so slowly!" He ordered the music bureau to have all its musicians and singers play and sing it.

14. In Yingling, Beihai of Han dynasty there was a Daoist recluse who could enable people to meet those who had already died. A woman from the same commandery whose wife had been dead for several years heard about this and went to see him, saying, "I wish I could just meet my deceased wife once; if so, I would have no regrets even in death." The Daoist recluse said, "You may go and see her. If you hear the sound of a drum, leave immediately; do not stay." He then explained to him the method for their meeting. Soon he was able to see her; thus, they spoke with each other, and their sorrowful joy and affection were just as in life. After a long while, he heard the sound of drums and was filled with regret at not being able to stay any longer. As he was about to leave through the door, she suddenly caught hold of his sleeve between the door and the frame, tearing it before vanishing away. A year or so later, this man died. His family buried him, and when they opened the tomb, they found a piece of torn clothing beneath the lid of his wife's coffin.

15. Wu Sun You was ill and sought someone to examine him; he found a man and wanted to test him. He then killed a goose, buried it in the garden, built a small hut, placed a bed and table inside, and put women's sandals, clothing, and belongings on them. He had the diviner examine it, and told him, "If you can describe the appearance of the ghost woman in this tomb, I will give you a generous reward, and then I shall believe you." The man remained silent all day. The emperor pressed him urgently for an answer, and the man finally said, "In truth, I did not see any ghost; I only saw a white-headed goose standing on the tomb. That is why I did not immediately report it." I suspected that this was a ghost or spirit transformed into such an appearance, and I intended to wait for its true form before making a determination. "I did not move it any further, nor do I know the reason why; I dare only report the truth."

16. Wu Sun Jun killed Zhu zhu and buried her at Shizi Gang. After Guiming ascended the throne, he intended to reinter her, but the tombs were so close together that they could not be distinguished. Since palace attendants still remembered the clothes she had worn at her death, they ordered two shamans to each stay in one place and await her spirit, instructing them to observe and discern it without approaching each other. After a long time, both of them reported that they had seen a woman in her early thirties. She was wearing blue brocade for binding her hair, purple and white double-layered skirts, red silk shoes, and she came from halfway up the Shizi Gang hill. She placed her hands on her knees and sighed deeply, paused briefly, then moved forward to another tomb where she stopped, lingering there for a long time before suddenly disappearing. The accounts of the two people coincided without prior consultation. They then opened the tomb, and found that the clothes were as described.

17. Xiahou Hong claimed to see ghosts and conversed with them. Zhenxi Xie Shang's horse suddenly died, causing him great distress. Xie said, "If you can truly bring this horse back to life, then you are indeed able to see ghosts." Hong left for a long time and returned, saying, "The temple deity liked your horse, so he took it. Now I shall bring it back to life." Shang sat facing the dead horse. After a short while, the horse suddenly ran in from outside the door and approached its own corpse; it then revived instantly, stood up, and began to move. Xie said, "I have no descendants; this is the punishment for my own person." Hong remained silent for a while without giving any explanation. He said, "What I saw just now was only a minor ghost; it certainly could not explain the cause of this matter." Later, he suddenly encountered a ghost riding in a new carriage, followed by about ten people, wearing a robe of blue silk cloth. Hong reached up and pulled the ox's nose rope; the person in the carriage asked Hong, "Why are you obstructing me?" Hong said, "I wish to ask something. Zhenxi General Xie Shang has no son. A man of such distinguished charm and reputation should not be allowed to have his ancestral rites cease." The person in the carriage looked startled and said, "What you mentioned is exactly my son. When he was young, he had an affair with a female servant in his household and vowed never to marry again, but he broke that vow. Now the servant is dead and has brought this matter before heaven; thus, he has no son." Hong reported all of this in detail. Xie said, "When I was young, there truly was such an incident." At Jiangling, Hong saw a big ghost carrying spears and halberds, with several small ghosts following him. Hong was frightened and stepped off the road to avoid them. After the big ghost passed, he caught a small ghost and asked, "What is this thing?" The small ghost replied, "This spear and halberd are used to kill people. If they strike the heart or abdomen, no one fails to die." Hong asked, "Is there a remedy for treating this illness?" The ghost said, "Apply black chicken to it, and the illness will be cured." Hong asked, "Where are you going now?" The ghost said, "I am heading to the two states of Jing and Yang." At that time, people who fell ill with heart or abdominal ailments died without exception. Hong then taught others to kill black chickens and apply them as treatment; in ten cases, eight or nine were cured. Nowadays, when treating sudden illnesses by applying black chicken, it is due to Hong's method.

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1. During the Yongping period of the Han dynasty, Zhongli Yi (zi Zi'a) from Kuji was the xiang of Lu. Upon assuming office, he took out 13,000 private coins and gave them to Kong Xin of the Hu Cao department to repair Confucius's carriage. He personally entered the temple and wiped the desks, seats, swords, and shoes. A man named Zhang Bo was weeding grass beneath the hall when he found seven jade bi discs in the soil. Bo kept one in his bosom and reported six of them to Yi. Yi ordered the chief clerk to place in front of the desk. There was a suspended jar at the head of the bed beneath the hall where Confucius taught. Yi summoned Kong Su and asked, "What kind of jar is this?" He replied, "It is Master's jar." "There are red inscriptions on its back, and no one dares to open it." Yi said, "Master Confucius was a sage. Therefore, he left this jar behind to hang and demonstrate it to future virtuous people." He then opened the jar. Inside, he found a white scroll with writing that said: "In later generations, one who will study my writings is Dong Zhongshu. Protect my carriage and wipe my shoes; open my bamboo chest—this shall be done by Zhongli Yi of Kuji." There were seven jade bi, one of which Zhang Bo had hidden. Yi immediately summoned him and asked, "There are seven jade bi; why did you hide one?" Bo knelt down and produced it.

2. Duan Yi (zi Yuanzhang) was a native of Xindu, Guanghan. He studied the Yijing and became proficient in wind-angle divination. One day, a student came to study with him. After several years, the student considered himself to have grasped the essentials and bid farewell to return to his hometown. Yi prepared some medicinal ointment, sealed it in a bamboo tube along with a written message on slips of bamboo, and told the student, "In case of an emergency, open and read this." When the student arrived at Jiameng, he quarreled with officials over crossing a ferry. The official struck and broke the head of one of his attendants. The student opened the bamboo tube, retrieved the message, which read: "When you arrive at Jiameng and fight with officials, if someone's head is broken, apply this ointment to wrap it." The student followed the instructions; the injured person immediately recovered.

3. Zang Zhongying of You Fufeng was a Shiyushi (Attendant Eunuch). When his family prepared food and set the table, some unclear dust or dirt fell onto it to defile it. Just as the rice was about to be cooked, they could not find where the pot had gone. The crossbows operated by themselves. Fire broke out from within the chests and baskets, burning all the clothes inside, yet the chests and baskets remained intact. One day, all the mirrors belonging to the women and female servants suddenly disappeared; several days later, they were thrown from beneath the hall into the courtyard, accompanied by a voice saying, "Here are your mirrors back." A granddaughter of three or four years old went missing. When they searched for her, she could not be found; after two or three days, she was discovered crying beneath the excrement in the latrine. Such incidents were not isolated. Xu Jishan of Ru'nan, who was usually skilled in divination, cast a horoscope and said: "There should be an old blue dog at home, as well as an eunuch named Yixi serving inside the palace; they are working together to cause this. If you truly wish to end these disturbances, kill this dog and send

Yixi back to his hometown." Zhongying followed the advice, and the strange occurrences ceased. Later he was transferred to serve as Taiwei Changshi, and later promoted to xiang of Lu.

4. T'aiwei Qiao Xuan (zi Gongzu) was a native of Liangguo. Initially serving as Simitu Changshi, on the last day of the fifth month, he was lying down at the central gate. After midnight, he saw a bright white light on the eastern wall, as if a door had opened and illuminated it. He called out to those around him. Those nearby saw nothing. He then got up and went to touch the wall with his own hands, but found it unchanged from before. When he returned to bed, he saw it again. He was greatly frightened and terrified. His friend Ying Shao happened to visit him, and during their conversation he told him about the incident. Shao said, "There is a native of our hometown named Dong Yanxing; he is precisely Xu Jishan's grandson. He can probe the profound and seek out hidden truths, exhausting divine knowledge and understanding transformation; even such figures as Su Meng or Jing Fang could not surpass him. However, by nature he is narrow-minded and ashamed to perform divination; thus, those who come seeking his services as a teacher do so only occasionally." Wang Shumao suggested going to invite him. In a short while, they came together. Gongzu treated him with elaborate courtesy and lavish food, personally serving wine by lowering his seat to pour it. Yanxing stated himself: "I am merely a common scholar of the lower land, possessing no special distinction or talent. Your generous gifts and sweet words truly make me feel uneasy and embarrassed. If there is anything I can discern, please allow me to serve." Gongzu repeatedly declined and offered thanks before finally accepting, saying: "Master, you must be experiencing a strange occurrence—bright white light as if illuminating the door. However, it is not harmful." On the first half of June, at the time when the rooster crows to announce dawn, you will hear weeping from a house in the south; this will be auspicious. By the autumn festival, you will be transferred northward to serve in a commandery whose name includes "gold." Your position will reach that of General or one of the Three Dukes." Gongzu said, "With such strange occurrences, I cannot even save my own family; how could I have dared to hope for something beyond what I imagined? This is merely an act of kindness from you." On the ninth day of June, before dawn. T'aiwei Yang Bing died suddenly. On the seventh day of July, he was appointed governor of Ju Lu. "The character 'Ju' has a 'jin' (gold) on its side." Later he became the "Du Liaojun" General and successively held the Three High Positions.

5. Guan Lu (zi Gongming) was a native of Pingyuan. He was skilled in the Yijing and divination. Anping Taishou Donglai Wang Ji (zi Boyu) had frequent strange occurrences in his household and sent for Lu to perform a divination. After the hexagram was cast, Lu said: "Your divination indicates that there should be a lowly female servant in your household who gave birth to a boy. The child fell to the ground and immediately ran into the stove, where it died. Moreover, there should be a large snake on your bed holding a writing brush; people of all ages will see it together, and in an instant it will leave. Also, a crow will fly into your room and fight with swallows; the swallow will die, and the crow will then depart. These are the three omens." Ji was greatly startled and said, "The depth of your insight is truly extraordinary. I beg you to interpret the auspiciousness or ill omen." Lu said, "There is no other disaster; it's simply because the guest house (or official residence) has been old for a long time, and spirits and phantoms have gathered to create these strange occurrences. "The child did not run by itself; it was merely the demon Song Wuji who carried it into the stove. The large snake holding a brush is nothing more than an old scribe's spirit. The crow fighting with the swallow is merely the spirit of an old bell attendant. The true spirits and deities are not something evil omens can harm. Changes in all things under heaven are not phenomena that the Dao would prevent. The lingering spirits of distant times must conform to a fixed destiny. Now, the hexagram reveals these images but does not indicate any ill omen; therefore, I know they are merely borrowed

signs of fate and not omens of misfortune. There is no need for concern. In the past, King Gaozong's tripod was not caused by a pheasant to crow; Taiwu's steps were not brought about by a mulberry tree growing there. Nevertheless, when a wild bird once crowed, Wu Ding became King Gaozong; when the mulberry and millet plants briefly grew, Taiwu rose to power. Therefore, I know these three phenomena are not omens of good fortune. I hope Master will preserve his virtue and cultivate himself with composure and dignity; do not let yourself be tainted by supernatural deceptions or burden your innate purity." Later, there were no further incidents. After being transferred to serve as military commander of Annan, Lu's hometown was Taiyuan. Someone from his hometown asked Lu: "Earlier you explained the strange occurrences for Lord Wang, saying 'the old scribe becomes a snake and the old bell attendant becomes a crow.' Originally, these were all human beings. Why did they transform into such lowly creatures?" "Did you see this in the yao images and thus express it from your own mind?" Lu replied, "If one does not possess a nature in harmony with the Dao of Heaven, how could they possibly go against the yao images and act solely according to their own thoughts? The transformation of all things in existence has no fixed form; likewise, the changes in human beings have no constant shape. Sometimes great becomes small, and sometimes small becomes great—there is inherently no distinction of superiority or inferiority. The transformation of all things follows the same principle. Therefore, Xia Gun was the father of a Son of Heaven, and Prince Ru Yi was the son of Emperor Gaozu of Han. Yet Gun became a yellow bear, and Ru Yi became a gray dog—this shows that even those in the highest positions can transform into creatures with black beaks. Moreover, snakes correspond to the positions of Chen and Si hours; crows dwell in the essence of the sun. These are clear images of black rising brilliance and flowing light of daylight. Thus, figures like the scribe or bell attendant, each with a lowly body, transformed into snakes and crows—would this not be excessive?"

6. Guan Lu arrived in Pingyuan and observed that Yan Chao's appearance indicated an early death. Yan's father then requested Lu to extend his son's life. Lu said, "You return home and find one jin of clear wine and a pound of deer meat. On the Mao day, go to the southern side of the large mulberry tree in the wheat field where two people are encircling a position. Simply pour out the wine and place the meat there; drink it all and then refill until it is finished. If they ask you, just bow to them and say nothing." "There must be someone who will save you." Yan followed the instructions and indeed saw two people playing Go. He repeatedly placed the meat before them and poured wine in front of them. The men were engrossed in their game, merely drinking the wine and eating the meat. After several rounds without paying attention, the man seated on the north side suddenly saw Yan there and scolded him, saying, "Why are you here?" Yan only bowed to him. The man seated on the south side said, "Just now we drank his wine and ate his meat; is there no sentiment in that?" The one sitting to the north said, "The records are already set." The man seated on the south said, "Lend me the record to look at it." He saw that Chao's lifespan was only destined for nineteen years, so he took up a brush and altered the record, saying, "I will save you to live ninety years." Yan bowed and returned. Guan told Yan, "Great help for you; rejoice that your life has been extended. "The man seated on the northern side is the Northern Dipper, and the man seated on the southern side is the Southern Dipper." The Southern Dipper records births, while the Northern Dipper governs deaths. Whenever a person is conceived, they must pass from the Southern Dipper to the Northern Dipper; all prayers and requests are directed toward the Northern Dipper."

7. The wife of a county magistrate in Xindu was frightened and terrified, suffering from alternating fits. He had Lu perform divination with yarrow stalks. Lu said, "There are two dead men at the western end of your northern hall: one holds a spear, and the other holds a bow and arrow. Their heads are inside the wall, their feet outside." "The one holding the spear is responsible for piercing

the head, hence the severe headache and inability to lift your head; the one with bow and arrow targets the chest and abdomen, which explains why you feel a lingering pain in your heart and cannot eat or drink." "They wander about during the day but come to afflict the patient at night, hence causing fear and terror." They then dug in the room and, eight chi underground, indeed found two coffins: one coffin contained a spear; the other held a horn bow and arrows. The arrows had been there for so long that their wooden parts were all decayed, but only the iron and horns remained intact. They then moved the bones twenty li outside the city walls to rebury them, after which there were no more illnesses.

8. In Licao, a commoner named Guo En (zi Yibo) had three brothers, all of whom suffered from lameness. He asked Lu to divine the cause through yarrow stalks. Lu said, "The hexagram indicates your original family tomb; there is a female ghost in the tomb. She is not your paternal aunt but should be your maternal uncle's wife." "In a time of famine, there must have been someone who coveted several sheng of rice from her. They pushed her into the well, making a clattering sound, and then threw down a large stone that crushed her head; this lonely spirit, filled with grievance and pain, has petitioned heaven herself."

9. Chunyu Zhi (zi Shuping) was a native of Lu, Jibei. He had a reserved nature and was thoughtful and righteous. loyd As a young man, he was a scholar, skilled in the Yijing divination and adept at counter-charms. Liu Rou of Gaoping lay asleep one night, when a rat bit his middle finger on the left hand; he was very displeased by this. He asked Zhi about it. Zhi divined for him and said, "The rat originally wanted to kill you but failed; instead, it will cause your death." Zhi then wrote the character for "field" (tian) in cinnabar on his wrist, three cun behind the transverse crease of the wrist; it measured one cun and two fen square. He instructed him to sleep with his hand exposed at night. A large rat was found dead in front of him.

10. Bao Yuan from Shangdang had many family deaths, illnesses, and poverty. Chunyu Zhi divined for him, saying, "Your residence is inauspicious, which is why you are suffering thus." "There is a large mulberry tree to the northeast of your house. Go directly to the market, and after entering it for several dozen steps, you will encounter a man selling a new whip; buy it immediately and return home, then hang it on this tree. "In three years, you will suddenly gain wealth." Yuan followed the instructions and went to the market; as predicted, he found a horse whip and hung it there. Three years later, when he dredged a well, he found tens of thousands in coins and over twenty thousand copper and iron tools. From then on, his business flourished and the sick members of his family recovered completely.

11. Xiahou Zao from Qiao had a mother who was seriously ill, and he was about to go see Zhi for divination when suddenly a fox appeared at the door howling toward him. Zao was greatly startled and frightened. He immediately hurried to see Zhi. Zhi said, "The disaster is very urgent. You must return quickly to the place where the fox howled, press your chest and weep bitterly so that your family is startled and all members come out. If one person does not emerge, do not stop crying." "Only then can the disaster be narrowly avoided." Zao returned and followed his instructions, and his mother also came out despite her illness. After the family had gathered, the five rooms of the hall suddenly collapsed.

12. Zhang Shao of Hujun's mother was gravely ill. Zhi divined for her and instructed Shao to go west into the market, buy a macaque monkey, and tie it to his mother's arm. He ordered someone else to strike and pat the monkey so that it constantly made noises, then after three days release it.

Shao followed his advice; when the monkey went out of the door, a dog bit and killed it, and his mother's illness was soon cured.

13. Guo Pu (zi Jingchun) traveled to Lujiang and advised the governor Hu Mengkang to urgently return south of the river. Kang did not listen, so Pu prepared to leave quickly. He loved the governor's female servant but had no way of obtaining her, so he took three dou of small beans and scattered them around the master's residence. The next morning, when the owner got up, he saw thousands of red-clothed people surrounding his house; upon approaching to look, they vanished. He was greatly alarmed and asked Pu to cast a hexagram for him. Pu said, "Your household should not keep this female servant; you may sell her twenty li to the southeast. Be careful not to haggle over the price, and then this evil spirit can be dispelled." Pu secretly had someone buy the female servant at a low price, then cast a talisman into the well. Thousands of red-clothed figures one by one threw themselves into the well. The master was greatly pleased. loyd Pu took the female servant with him and left; several decades later, Lujiang fell into chaos.

14. Zhao Gu's horse suddenly died, and he was very sad about it. He asked Guo Pu about it. Pu said, "You may send dozens of people with bamboo poles to go thirty li east. When you find a grove or hillside with trees, beat and stir them up." "There will be something that comes out; you must quickly capture it and bring it back." They followed his instructions, and indeed found an object resembling a monkey. When they brought it home, upon entering the gate and seeing the dead horse, the creature jumped about and ran to the head of the dead horse, breathing into its nostrils. After a short while, the horse was able to stand up. It galloped and neighed vigorously, drinking and eating as usual. The creature was also never seen again afterward. Gu found this extraordinary and generously provided him with gifts and support.

15. The sister of Gu Qiu, an assistant official in Yangzhou, had been ill since she was ten years old. When she reached over fifty, he asked Guo Pu to cast a divination, which resulted in the hexagram Da Guo transforming into Sheng. The omen said: "The hexagram of Da Guo is not auspicious." "The ancestral tomb's withered poplar tree bears no flowers or glory. "Stirring the wandering spirit, a dragon carriage appears." "The body is burdened with heavy misfortunes and tormented by evil spirits." "The remedy lies in cutting off the sacrificial rites and killing a spirit serpent." "This is not one's own fault, but rather an ancestral flaw." "According to the hexagram, what can be done?" Qiu then investigated his family's history and discovered that an ancestor had once cut down a large tree, caught a big snake, and killed it—after which the girl fell ill. After the illness, thousands of birds circled above their house for a time; people were all surprised and did not know why. A county farmer passing by near the house looked up and saw a dragon pulling a carriage, its five-colored body dazzlingly bright and unusually large. After a while, it vanished.

16. Fang Shubao of Yixing contracted typhoid fever and was near death; he had Pu cast a divination, but the result was inauspicious. Pu ordered him to find a white bull as an offering to ward off the evil. He could not find one, but Yang Zixuan had a white bull and refused to lend it. Pu summoned the bull, and that very day a large white bull came from the west, proceeding directly to Shubao's side. Shubago was startled but his illness immediately healed.

17. Fei Xiaoxian of Xichuan was skilled in divination and well known to all. A man from Dali, Wang Min, came to Chengdu for trade and requested a hexagram reading from him. Xiaoxian said, "Tell you not to stay, yet you do not stay; tell you not to wash, yet you do not wash." "One dan of grain yields only three dou of rice. "When you meet brightness, you live; when you meet darkness,

you die." He repeatedly warned him and told him that reciting these words would be sufficient. Min took note of them. When he set out, on the way he encountered heavy rain and took shelter under a house. The road was crowded with travelers. He then thought to himself, "Tell you not to stay yet you do not stay—could this be what it meant?" So he braved the rain and continued on. Not long after, the house collapsed, but he alone was spared. Min's wife had already secretly consorted with a neighbor and wished to form an eternal bond with him. She waited for Min's return, intending to carry out her plot of poisoning. When Min returned home, his wife told her lover, "The one who has just bathed tonight is my husband." Before serving food, she called for Min to wash and bathe, changing his towel and robe again. Min realized and said, "Tell you not to wash yet you do not wash—could this be what it means?" He firmly refused. The wife became angry and, without thinking, bathed herself instead. In the middle of the night she was turned around and killed. When they realized what had happened, they cried out in alarm to their neighbors who came together to see; none could fathom the cause. He was then imprisoned and subjected to interrogation. When the case was concluded, he could not defend himself. The governor of the commandery reviewed the case records, and Min wept as he said, "If I must die, then let it be so. But what Fei Xiaoxian foretold has ultimately not come to pass." Those around him passed this statement upward to the authorities. The commandery governor had not yet carried out the punishment on Min. He asked, "Who is your neighbor?" "He replied, 'Kang Qi.'" They then sent people to arrest him. "The one who killed your wife must be this man." Soon enough, it turned out to be true. He then said to his subordinates, "One dan of grain yields three dou of rice—was this not referring to Kang Qi?" Thus the case was cleared and Min exonerated; it proved to be the effect of "meeting brightness, one lives."

18. Wei Zhao was a native of Hongshou Ting in Ruyin. He was skilled in the Yijing (Book of Changes). On his deathbed, he wrote on a wooden tablet and gave it to his wife, saying, "After my death, there will be great famine. Although this is so, you must be careful not to sell the house." "In five years' time, in spring, there will come an imperial envoy to stay at this pavilion. He will be surnamed Gong. This man owes me money; take this tablet and go to claim it from him." "Do not forget my words." After his death, there was indeed great hardship. She had several times wanted to sell the house but each time recalled her husband's words and stopped herself. On the appointed day, an envoy surnamed Gong indeed stayed in the pavilion; his wife then presented the wooden tablet and demanded payment from him. The envoy took the tablet but did not understand what was written, saying, "I have never owed money in my life. Why would this be connected to me?" The wife said, "My husband wrote on the tablet with his own hand before he died and instructed me thus. I dare not act recklessly." The envoy pondered for a long time and then understood. He ordered the taking of yarrow stalks to cast a hexagram, which was completed. Clapping his hands in admiration, he said, "How wonderful is Master Wei!" "Carrying wisdom and concealing his traces, yet no one had heard of him." "He could truly be called a man who sees through fortune and misfortune with clarity." He then told his wife, "I do not owe the money. My worthy husband already had it prepared. "He knew that after his death there would be a brief period of hardship, so he hid gold to await better times." "The reason I did not tell my son and daughter-in-law was because I feared that if the gold were spent, their hardship would never end." "Knowing you are skilled in the Yijing, he wrote on the wooden tablet to convey his meaning." "The gold, five hundred jin in weight, is stored in a blue jar and covered with a bronze plate. It is buried at the eastern end of the main hall, one zhang away from the ground surface, and nine chi deep underground." The wife returned to dig it up and indeed found the gold, all as foretold.

19. Han You, courtesy name Jingxian, was a native of Shu, Lujiang. He was skilled in divination and also practiced the methods of Jing Fang's "yansheng" (warding off misfortune). The daughter of Liu

Shize was afflicted by a spirit, and the illness had persisted for many years. Witches performed rituals to exorcise it and searched among empty tombs and old city ruins, capturing dozens of weasels and crocodiles, yet her condition did not improve. You cast a hexagram and ordered the making of a cloth bag, instructing that when the girl was seized by her illness, it should be hung between the window and the door. You shut himself in the room and performed breathing exercises as if driving something away. After a short while, they saw that the bag had greatly inflated as though blown up. They then cut it open. The girl still suffered a severe attack. You then made two more leather bags and placed them in pairs as before. He hung them up just like the previous time, and again the bags swelled. He quickly tied the mouths of the bags shut and hung them on a tree. After about twenty days, they gradually shrank. When he opened them to look inside, there were two jin of fox fur. The girl's illness was then cured.

20. Yan Qing of Kuji was skilled in divination. A native named Wei Xu from the same village wanted to travel east, but it was a time of famine and many robbers were active. He asked Qing to cast a hexagram for him. Qing said, "You must be cautious; you should not travel east." "You will certainly encounter violent harm." "And it is not a robbery either." Xu did not believe this. Qing said, "Since you insist on proceeding without stopping, you should prepare a method to ward off misfortune." "You may obtain the white male dog from the family named Dumu outside the western gate, and tie it in front of your boat." When they searched for it, they only found a spotted dog; there was no white one. Qing said, "A spotted dog is also sufficient." Nevertheless, he still regretted that its color was not pure. "There will be a slight poison left; it will only affect livestock." "You have nothing more to worry about." While Xu was halfway along the journey, the dog suddenly barked urgently as if someone were beating it. When they looked back, the dog had already died, vomiting over a dou of black blood. That same night, several white geese on Xu's estate died for no apparent reason. The Xu family remained unharmed.

21. Hua Huo of Pei Guo, courtesy name Yuanhua, also known as Fu. Liangya Liu Xun served as governor of Hedong. He had a daughter, nearly twenty years old, who suffered from an ulcer on the left knee of her leg. It itched but did not hurt; after healing for dozens of days, it would recur again and again, in this way for seven or eight years. They invited Hua Huo to examine her. Huo said, "This is an easy condition to treat." He should obtain rice bran, one yellow dog, and two fine horses. Tie a rope around the dog's neck and have it run while being pulled by horses. When the horse becomes exhausted, replace it with another one. Calculate that the horse runs over thirty li; when the dog can no longer move forward, then have people drag it on foot for a total of fifty li. Only after this should medicine be given to the girl. The girl immediately fell into a deep sleep, unconscious. They then took out a large knife and cut open the dog's abdomen near its hind legs. Holding the incision toward her wound for two or three cun, they paused briefly when something resembling a snake emerged from the wound. They immediately drove an iron mallet horizontally through the snake's head. The snake writhed within its skin for a long time, but after a short while it stopped moving. They then pulled it out; it was about three chi long and entirely a snake, yet it had eyes without pupils, and also bore reversed scales. They applied an ointment to the wound, and after seven days, she recovered completely.

22. Huo once traveled on a road where he saw a man suffering from a sore throat, unable to swallow food. His family had loaded him onto a cart and were taking him to seek medical treatment. Huo heard the man's groans, stopped his cart to examine him and said, "Earlier along this road there was a food stall selling garlic paste with strong vinegar. Obtain three sheng of it and drink it; your illness

will naturally disappear." The man immediately followed Hua Huo's instructions, and instantly vomited out a snake.

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1. Fengbo, Yushi, are stars. Fengbo is the Ji star. Yushi is the Bi star. Zhang Huan said: Sizhong, Siming, are the fourth and fifth stars of the Wen constellation. Yushi: also known as Pingyi, Haoping, or Xuanming.

2. Zhang Kuan of Shu Jun, courtesy name Shuwen, served as a Shizhong during the reign of Emperor Wu of Han. Accompanying the sacrifice at Ganquan, arriving at Weiqiao, there was a woman bathing in the Wei River, with her breasts measuring seven chi long. The emperor found it strange and sent someone to inquire about her. The woman said, "He who is in the seventh carriage of the empress dowager knows me." When they arrived, Zhang Kuan was in the seventh carriage. He replied, "A star of heaven." "If those in charge of sacrifices do not observe proper purification and cleanliness, then this woman will appear."

3. King Wen appointed Tai Gongwang as the commander for the ritual of sprinkling water to purify, and after one year, the wind did not howl through the mulberry trees. King Wen dreamed of a woman who was extremely beautiful, weeping on the road ahead. He asked her why she was crying. She said, "I am the daughter of Mount Tai, who married a woman in the East Sea. I wish to return home, but now the commander for the purification ritual has virtue and is blocking my path; if he blocks me, I cannot proceed. If I proceed, there will certainly be strong winds and heavy rain, and such wind and rain would destroy his virtue." King Wen awoke and summoned Tai Gong to ask about it. On that day, there was indeed heavy rain and strong winds, which passed by outside the territory of Tai Gong's fief. King Wen then appointed Tai Gong as the Grand Marshal.

4. Humu Ban, courtesy name Jiyou, was a native of Mount Tai. Once, while he was by the side of Mount Tai, he suddenly encountered a red-clothed groom in the trees who called out to Ban, saying: "The Lord of Mount Tai summons you." Ban was startled and hesitated, not answering immediately. Another groom then came out and called him again. He then followed them for several dozen steps, when the groom asked Ban to close his eyes briefly. After a short while, he opened them and saw palace buildings with very solemn ceremonies and dignified appearances. Ban then entered the hall to pay his respects, and the host set food before him. He said to Ban, "I wish to see you for no other reason than to entrust a letter to my son-in-law." Ban asked, "Where is the young lady?" He said, "My daughter is the wife of Hebo." Ban replied, "I will gladly deliver the letter, but I do not know how it can reach her?" The reply was, "Now that you are passing through the middle of the river, simply knock on the boat and call out to Qingyi; there will naturally be someone who comes to take the letter." Ban then took his leave and went out. The groom again ordered him to close his eyes, and after a short while, he suddenly found himself back on the original path. He then continued westward and, as the spirit had said, called out to Qingyi. After a short while, indeed a female

servant appeared, took the letter, and disappeared. A little later, she came out again. She said, "Hebo wishes to see you briefly." The maid also asked him to close his eyes. He then paid respects to Hebo. Hebo then prepared a grand banquet with wine and food, speaking in warm and earnest tones. As he was about to leave (depart), he said to Ban: "I am grateful for your having gone so far to deliver this letter, yet I have nothing with which to offer you in return." He then ordered his attendants: "Bring me my green silk shoes!" And gave them to Ban as a gift. Ban exited, and suddenly upon regaining consciousness found himself back on his boat. He then remained in Chang'an for a year before returning home. When he arrived at the side of Mount Tai, fearing to pass by secretly, he knocked on a tree and announced his name, saying that he had returned from Chang'an and wished to report news. After a short while, the groom appeared again and led Ban forward as before. He then delivered the letter accordingly. The Lord of Mount Tai requested, "We must part ways now." After bidding Ban farewell again and finishing his words, the Lord of Mount Tai went to the restroom. Suddenly, Ban saw his father in shackles, among hundreds of similarly bound prisoners. Ban stepped forward, bowed with tears streaming down his face, and asked: "Father, why have you come to this?" His father said, "After my death, I was unfortunately assigned here for three years; now two of those years have passed. The suffering is unbearable." "Knowing that you are now recognized by the noble official, you may plead for me on my behalf." I beg you to request exemption from this labor." "I just need the Shegong." Ban then followed his father's instructions and kowtowed, pleading earnestly. The Lord of Mount Tai said, "Life and death are separate paths; they cannot be brought together. I have no regrets for myself." After Ban earnestly pleaded, he was finally granted permission. He then took his leave and returned home. After more than a year, all of Ban's sons died one by one. Ban was terrified and once again went to Mount Tai, knocking on the tree to request an audience. The groom then welcomed him and led him in for a meeting. Ban explained, "When I previously took my leave, I was careless and clumsy; upon returning home, all of my children died." "I now fear that the calamity has not yet ended, so I have come to report this and humbly beg for your compassion and rescue." The Lord of Mount Tai clapped his hands and laughed, saying, "I previously told you: the paths of life and death are different; they cannot be brought near to each other!" He immediately issued an order for Ban's father to be summoned from outside. After a short while, Ban's father arrived and was questioned in the courtyard: "Previously you requested to return to your ancestral shrine; it should have brought blessings to your family. Yet all of your grandchildren and children died—why is this so?" He replied, "After being separated from my hometown for a long time, I was delighted to return. Moreover, with ample food and drink available, I indeed thought of my grandchildren and summoned them." Thus, they took their place in death instead. Ban's father wept bitterly as he left. Ban then returned home. Later, all of his children were unharmed.

5. During the Song dynasty, Feng Yi of Hongnong was a native of Dishiou, Tongxiang, Huayin. On the first Geng day of the eighth month he crossed the Yellow River and drowned. The Heavenly Emperor appointed him as Hebo (River God). Another book on the Five Elements says: "Hebo died on a Gengchen day; it is inauspicious to manage boats or travel far, for one will drown and not return."

6. To the south of Yuhang Xian in Wu there is an upper lake; a dike was built at the center of the lake. A man riding a horse went to watch a performance, accompanied by three or four others. They arrived at Cencun for drinks and became slightly drunk. When returning in the evening, it was very hot, so he dismounted from his horse and lay down on stones in the water to sleep. The horse broke free and ran back home; all of the followers went after the horse, not returning until dusk. When he awoke from his sleep, it was already late afternoon, and neither people nor horses could be seen. He

saw a woman coming, about sixteen or seventeen years old. She said: "Young lady bows twice; it is already late in the day, and this place is very fearsome. What plan do you have?" He then asked, "What is your surname, young lady?" "Why have I suddenly heard from you?" Another young man, about thirteen or fourteen years old and very refined, arrived in a new carriage with twenty people following behind. He called for the man to get into the carriage, saying: "My father wishes to see you briefly." They then turned around and left. Along the way, he saw a procession of people and carriages, with torches lighting up the sight of city walls and inhabited areas. After entering the city, they proceeded to a hall where there was a banner with a message written on it: "Letter from Hebo." Soon, a man in his thirties appeared, with a face as handsome as a painting and many attendants. He greeted him joyfully, ordered wine to be served, and smiled, saying: "I have a young daughter who is quite intelligent; I wish to give her to you as your wife." Knowing this was a deity, the man dared not refuse. He immediately ordered preparations to be made for the marriage of the young gentleman. The attendants reported: "It has been prepared." They then presented a single silk robe, gauze double-layered silk skirt, gauze shirt, undergarments, and shoes—all of fine quality. Additionally, ten minor officials and dozens of attendants in blue robes were also provided. The bride was about eighteen or nineteen years old, with graceful beauty; the wedding was then completed. Three days later, after a grand banquet and formal greetings in the hall, on the fourth day they said: "The rites have been completed; it is time to send you off." The bride gave her husband a golden basin and a sachet of musk as parting gifts, weeping bitterly as they parted. She also gave him ten thousand coins and three volumes of medical prescriptions, saying: "You may use these to perform good deeds and spread virtue." She added, "I will come to welcome you in ten years." After returning home, this man refused to marry anyone else and left his family behind to become a Daoist monk. The three volumes of prescriptions he received were: one volume on pulse diagnosis, one on decoction formulas, and one on pill formulations. He traveled around to treat the sick, and all his treatments proved remarkably effective. After his mother grew old and his brother died, he returned home to marry and take up an official post.

7. In the thirty-sixth year of Qin Shi Huang (211 BC), an envoy named Zheng Rong came from Guandong and was about to enter Hangu Pass. Heading west to Huayin, he saw a white carriage drawn by a white horse going up and down Mount Hua. Suspecting that it was not of human origin, he stopped along the road to await its approach. It eventually arrived and asked Zheng Rong: "Where are you going?" He replied, "To Xianyang." The person in the carriage said: "I am an envoy of Mount Hua. I wish to entrust you with a letter to deliver to Lord Haochi." "On your way to Xianyang, you will pass by Lake Hao. There you will see a large catalpa tree with patterned stones; knock on the tree, and there should be someone who responds." He then gave him the letter. Zheng Rong followed his instructions and used a stone to knock on the catalpa tree; indeed, someone came to take the letter. The following year, Zulong died.

8. Zhang Pu, courtesy name Gongzhi, was a man of unknown origin. He served as governor of Wu Jun and was recalled to court. On his way, he passed through Lushan, where his children looked around the shrine hall. A servant girl pointed at a statue and joked with them: "I will match you up with this one." That night, Pu's wife dreamed that Lord Lu sent a marriage proposal saying: "My son is not worthy, but he feels honored by your kind selection and has therefore sent this small gift to express his humble intentions." His wife found the dream strange. The servant girl recounted what had happened. Frightened by this, the wife urged Pu to leave quickly. In midstream, the boat refused to move forward. Everyone on board was terrified and shaken. They all threw objects into the water, but the boat still would not move. Someone said: "Throw your daughter in." Then the boat would proceed forward. Everyone said: "The will of the deity is now clear." "To sacrifice one daughter for

the sake of an entire family—how can we bear it?" Pu said, "I cannot bear to witness this." He then climbed up onto the flying pavilion, lay down, and had his wife drown their daughter in the water. His wife substituted her late husband's orphaned niece from a previous marriage instead. They placed a mat in the water, and the girl sat on it; only then was the boat able to proceed. When Pu saw that his daughter had survived, he became furious and said: "How can I face people in this world?" He then threw his own daughter into the water. After they had crossed, from a distance they saw two girls below. A clerk stood by the shore and said: "I am the assistant official of Lord Lu. Lord Lu is thanking you." He knows that ghosts and spirits are not suitable matches. And he respects your virtue, so he has returned both daughters to you." Later, they asked the girls. They said: "We only saw fine houses and officials; we did not realize that we were in the water."

9. Cao Zhu, a minor official of Jiankang, was welcomed by an envoy from Mount Lu and married to a girl named Wan. Zhu felt uneasy about the arrangement and repeatedly requested to be released. Wan wept bitterly, shedding tears as she composed a poem to bid him farewell. She also gave him a pair of woven undergarments and a shirt.

10. At the solitary stone shrine by Gongting Lake, there once was a merchant traveling to the capital who passed beneath its temple and saw two young women. They said: "You could buy for us two pairs of silk shoes; we will reward you handsomely in return." The merchant went to the capital, bought fine silk shoes, placed them in a box, and also purchased a book knife, which he put into the box as well. After returning, he left the box and incense at the shrine before leaving, forgetting to take back the book knife. When they reached midstream of the river, a carp suddenly jumped into their boat. When they opened its belly, they found the book knife inside.

11. A man from Nanzhou sent an official to present a rhinoceros horn hairpin as tribute to Sun Quan, and while the boat passed by the Gongting Temple, they prayed for divine favor. Suddenly, a deity descended with an order saying: "I need your rhinoceros horn hairpin." The official was terrified and dared not respond. In a moment, the rhinoceros horn hairpin had already appeared in front of them. The deity then descended again with an order: "When you arrive at Shitou Cheng, I will return your hairpin to you." The official had no choice but to proceed, assuming he had lost the hairpin and would be punished with death. When they finally arrived at Shitou, a large carp suddenly jumped into the boat, measuring three chi in length. They opened it and found the hairpin inside.

12. Guo Pu crossed the river, and Yuan You, governor of Xuancheng, appointed him as a military advisor. At that time, there was a creature the size of a water buffalo, gray in color, with short legs resembling those of an elephant. The chest and tail were white; it had great strength but moved slowly and clumsily. It came to the city walls, and everyone found this strange. Yuan You sent people to lie in ambush and capture it. He ordered Pu to cast a hexagram, which turned out to be Dun transforming into Gu; the creature was named "Lv Shu." As soon as the divination was completed, those in ambush stabbed it with halberds, piercing more than a chi into its body. The local official responsible for rituals and regulations offered sacrifices at the shrine and requested to kill it. The shaman said: "The temple deity is displeased." "This creature is a messenger of Lord Lvshan from Gongting." "It has come here briefly on its way to Mount Jing; you need not provoke it." It then left and was never seen again.

13. Ou Ming of Luling, traveling with a merchant, passed through Pengze Lake on the way. Each time he did so, he would throw whatever was in his boat—be it much or little—into the lake and say: "This is offered as a gift." After several years, when he passed through again, he suddenly saw a

wide road in the middle of the lake, filled with wind and dust. Several officials arrived by carriage and horse to greet him, saying: "This is an invitation from Lord Qinghong." In a short while, they arrived at the destination. There he saw official buildings and attendants standing beneath the gates. Ming was very frightened. The official said: "There is no need to be afraid! Lord Qinghong is moved by your courteous behavior in the past and now, so he has invited you. He will certainly give you a generous gift." "You should not accept any other gifts; only ask for 'Ruyuan'." After meeting Lord Qinghong, Ming requested "Ruyuan." They then sent attendants to escort Ming away. Ruyuan was a maid of Lord Qinghong. After Ming returned home, whatever he wished for came true; within several years, he became very wealthy.

14. To the west of Yizhou and east of Yunnan, there is a shrine to a deity. The temple was carved into the mountainside; beneath it resides a god who presides over the shrine and calls himself Huang Gong. It is said that this deity is the spirit of Huang Shi Gong, whom Zhang Liang once received teachings from. The shrine maintains a practice of purity and does not involve killing or sacrifice. Those who come to pray bring one hundred coins, a pair of brushes, and an ink pellet, which they place inside the stone chamber. Before making their request, they first hear a sound from within the stone room; shortly afterward, it asks: "What does the visitor desire?" After the question is stated, the response immediately gives an account of good or ill fortune, though no form can be seen. This has continued to this day.

15. During the Yongjia period, a deity appeared in Yanzhou and called himself Fan Daoji. There was an old woman known as Cheng Furen. Madam Cheng loved music and could play the konghou; whenever she heard someone singing or playing stringed instruments, she would immediately begin to dance.

16. Dai Wenmou of Pei Guo lived in seclusion in Yangcheng Mountain. Once, while dining in his guest hall, he suddenly heard a divine voice calling out: "I am an envoy of the Heavenly Emperor who wishes to possess you—would that be acceptable?" Wenmou was greatly startled. The voice then said: "You doubt me." Wenmou knelt and replied, "I live in poverty; I fear my humble dwelling is not worthy of your descent." Afterward, he swept the floor, set up an altar, and presented food morning and evening with great care. Later, he secretly spoke of this matter in his room. His wife said: "This is probably a demon or spirit taking possession." Wenmou replied, "I suspect as well." When the time for worship and offerings arrived, the deity said: "I have been accompanying you in order to benefit you; I did not expect you to harbor doubts or raise objections." As Wenmou was apologizing, suddenly the hall echoed with the voices of dozens of people. When he went out to look, he saw a large bird of five colors, followed by several dozen white doves, flying northeast into the clouds and disappearing from sight.

17. Mi Zhu, courtesy name Zizhong, was a native of Qu, Donghai. His ancestors were engaged in commerce and amassed great wealth. Once, while returning from Luoyang, several li before reaching his home, Zhu saw a young woman by the roadside who looked very attractive and well-dressed. She asked Zhu for permission to ride with him. After traveling about twenty li, the young woman thanked him and said farewell, telling Zhu: "I am an envoy of Heaven. I was going to burn down the home of Mi Zhu in Donghai, but I have been moved by your kindness in giving me a ride, so I am telling you about it." Zhu then privately pleaded with her. The woman said, "It cannot be avoided that it will burn." In that case, you should hurry and go quickly. I will proceed slowly; by noon, the fire will surely break out." Zhu hurried home and upon arrival immediately moved his valuables out. At noon, a great fire broke out.

18. During the reign of Emperor Xuan of Han, there was a man named Yin Zifang from Nanyang who was extremely filial in nature. He accumulated kindness and loved to give alms. He enjoyed worshiping the stove god. On the day of La, while cooking in the morning, he saw the form of the stove deity appear. Zifang bowed twice to receive the blessing; since his family had a yellow sheep, he used it for sacrifice. From that time onward, he suddenly became extremely wealthy. He owned over seven hundred qing of farmland, and his carriages, horses, and servants were comparable to those of a regional lord. Zifang once said: "My descendants will surely become powerful and influential; by the third generation, they will flourish and prosper." His family produced four marquises and dozens of magistrates. Therefore, his descendants have traditionally offered a yellow sheep to the stove deity on the day of La.

19. Zhang Cheng of Wuxian once got up at night and suddenly saw a woman standing in the southeast corner of his house, raising her hand to beckon him, saying: "This is your family's silkworm room. I am the local deity of this place." "On the fifteenth day of next Lunar New Year, you should prepare white porridge and pour fat on top of it." From then on, he obtained a bountiful silkworm harvest every year. Nowadays, the practice of making porridge with fat is modeled after this.

20. In Yuzhang, there was a daughter of the Dai family who had been ill for a long time without recovery. She saw a small stone shaped like a figurine and said to it: "You have a human form—could you be a deity?" "If you can cure my long-standing illness, I will honor you greatly." That night, she dreamed that someone told her: "I shall protect and assist you." Afterward, her illness gradually improved. She then built a shrine for it at the foot of the mountain. Since the Dai family were shamans, the shrine was named Dài Hóu Cí (Dai Hou Shrine).

21. Liu Qi, a former magistracy official of Yangxian in the Han dynasty, once said: "After my death, I shall become a deity." One night, after drinking heavily and becoming drunk, he died suddenly without illness. A storm arose and his coffin was lost. At night, people heard the sound of thousands of people eating at Jing Mountain; when local villagers went to investigate, they found that his coffin had already become a tomb. They then renamed it Junshan and built a shrine there to worship him.

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1. Jiang Ziwen was a native of Guangling. He loved alcohol, enjoyed women, and beat people without restraint. He often said to himself: "My bones are pure; after my death I shall become a deity." At the end of the Han dynasty, he served as a military officer in Moling and chased bandits down to the foot of Zhong Mountain. The bandits struck him on the forehead, so he removed his sash to bind the wound; shortly afterward, he died. When the early reign of Wu's first ruler began, one of his former subordinates saw Wen on the road, riding a white horse and holding a white feather fan, with attendants following as he had in life. Those who saw him were startled and ran

away. Wen chased after them and said, "I am to become the deity of this land, to bestow blessings upon your people below. You may announce to the common people that they should build a shrine for me." Otherwise, there will be great misfortune." That summer, a great plague broke out; the common people secretly became frightened and agitated, and some even secretly built shrines for him. Wen again sent messages through shamans: "I will greatly bestow blessings upon the Sun clan; you should build a shrine for me. Otherwise, I shall send insects to enter people's ears and cause disaster." Soon afterward, tiny insects like dust gnats entered people's ears, killing them; doctors could not cure the affliction. The common people became even more terrified. The ruler of Sun did not believe this yet. Wen again sent a message through shamans: "If you do not worship me, I will bring another great fire disaster." That year, large fires broke out; dozens of places caught fire in a single day. The fire reached the imperial palace. Those who deliberated believed that ghosts, having a place to return to, would no longer cause harm; it was appropriate to find a way to pacify them. Thus, the ruler sent envoys to bestow the title of Zhongdu Hou upon Ziwen and that of Zhangshui Jiao Wei upon his younger brother Zixu; both were granted seals and sashes. A temple was built for him. Zhong Mountain was renamed Jiang Shan; this is the current Jiangshan to the northeast of Jiankang. From then on, disasters and plagues ceased, and the common people began to greatly venerate him.

2. Liu Chifu dreamed that Lord Jiang summoned him as a chief clerk. The appointed day was approaching, so he went to the temple and made his request: "My mother is old, my son is young; this matter touches me too deeply. I beg you to grant me forgiveness." "Gui Ji Wei Guo is talented and skilled, good at serving deities; I request that he be appointed in my place." He then 磕头至流血。 The temple shaman said: "I particularly wish to inconvenience you. Who is Wei Guo, that he should be nominated in this way?" Chifu insisted on his request, but was ultimately refused; soon afterward, Chifu died.

3. In the middle of Xinning, Tai Chang Qing Han Bozi Mou, Kuaiji Neishi Wang Yunzi Mou, Guanglu Dafu Liu Danzi Mou, visited Jiangshan Temple together. There were several female figures in the temple, very graceful and dignified. The Mou et al., being drunk, each pointed to a statue for fun, pairing themselves with them. That very night, the three had the same dream in which Lord Jiang sent a messenger to inform them: "My daughters are all ugly, yet you have kindly shown them honor and attention." He then set a specific date: "I shall personally welcome each of you." The Mou et al. found the content of their dreams to be unusually consistent, so they went to inquire with each other and indeed discovered that all three had this same dream, matching exactly. They were thus greatly frightened. They prepared three sacrificial animals, went to the temple to apologize and pleaded for mercy. They also all dreamed that Lord Jiang personally came down and said to them: "Since you have already shown interest in my daughters, I am indeed greedy. Having set a fixed date for the union, how could it be allowed to change one's mind at this point?" After a short time, they all died.

4. In the eastern wilds of Kuaiji Liao Xian there was a girl named Wu Wangzi, sixteen years old, with an attractive appearance and lovely features. There were people in her village who performed dances to entertain the gods; they invited her, and she went along. Walking along the embankment, halfway through the journey, she suddenly saw a noble person of extraordinary dignity and appearance. The nobleman was on a boat with more than ten attendants; he ordered someone to ask Wangzi, "Where are you going?" She answered in full detail. The nobleman said, "I am going there as well now; you may enter the boat and go together." Wangzi declined, feeling too timid to do so. Suddenly he was gone. After Wangzi had paid her respects at the shrine, she saw the nobleman from

the boat sitting upright and dignified; it was indeed the statue of Lord Jiang. He asked Wangzi, "Why have you come so late?" He then threw her two tangerines. Frequently appearing in visible form, their affection gradually deepened. Whenever she desired something, it would suddenly appear from the air. Once, thinking of eating a pair of carp, fresh carp arrived just as she wished. Wangzi's fragrance was so strong that it could be smelled for several li and had many miraculous effects. The entire district together served and honored her. After three years, Wangzi suddenly developed feelings for someone else; the deity then ceased all contact with her.

5. Chen Jun Xie Yu served as Neishi of Langya and was in the capital city; tigers were rampant there, killing many people. One man, in a small boat carrying a young woman, stuck a large sword into the boat and arrived at dusk near a patrol post. He was about to step out when he said: "There have been many weeds here recently; you are carrying such a delicate person on this light journey, which is very difficult indeed." You should stop and stay at the patrol post for the night." After they had finished exchanging greetings, the patrol commander happened to return. The woman stepped ashore and was immediately taken away by a tiger; her husband drew his sword, shouted loudly, and wanted to chase after it. Since he had previously served Lord Jiang, he cried out for help from him. As he ran for about ten li, suddenly a man in black clothes appeared to lead the way. The man followed him; after another twenty li, they came upon a large tree and then reached a cave. Tiger cubs heard the footsteps and thought their mother had returned, so they all rushed out. The man immediately killed them there. He then drew his sword and hid by the side of a tree, staying there for quite some time. When the tiger finally arrived, it pulled the woman down to the ground and dragged her into the cave upside-down. The man cut through it with his sword at its waist. After the tiger was dead, the woman remained alive. By early morning, she could speak again. When asked, she said: "The tiger first took me and carried me on its back; it only put me down when we were about to arrive." My body suffered no other harm, only some scratches from grass and trees." They helped her back to the boat. That night, she dreamed of a person who said to her: "Lord Jiang sent someone to help you; do you know that?" When they returned home, he slaughtered a pig as an offering in worship.

6. In Quanjiao Xian of Huainan there was a new bride named Ding, originally the daughter of a Ding family from Danyang, sixteen years old and newly married to a Xie family in Quanjiao. Her mother-in-law was strict and cruel, imposing fixed quotas for her labor; if she failed to meet the limits, she would be beaten with whips and sticks in a way that was unbearable. On the ninth day of the ninth month, she hanged herself and died. She then became a spirit with supernatural powers, her name spreading among the people. Through shamans and diviners, she spoke: "I wish for the women of families to rest without tiring labor; avoid working on the ninth day of the ninth lunar month." She appeared in form, wearing a pink robe and wearing a green canopy, accompanied by one maid, arriving at Niuzhu Ferry to request passage. There were two men who shared a boat for fishing; she called out and asked them to ferry her across. The two men laughed and teased her together. They said, "If you agree to be our wife, we will ferry you across." Ding's spirit said: "I thought you were a fine person, but you know nothing. If you are human, I shall make you sink into the mud and die; if you are a ghost, I shall make you drown in water." She then turned back and entered the grass. After a short while, an old man came along in a boat carrying reeds. The spirit asked the old man for passage. The old man said, "There is no cargo on my boat; how can I ferry you across without charge? I am afraid it would not be appropriate to carry you." The spirit said there was no hardship. The old man then took out about half of the reeds, placed them carefully without putting them in the boat, and slowly ferried her across. When they arrived at the southern shore, as she was about to leave, she told the old man: "I am a ghost or deity, not a human being. I can cross on my own, but it

is appropriate for people in the village to hear of this roughly." Your kind intention, ferrying me by using reeds, has made me deeply ashamed and grateful; I should find a way to thank you. If you return quickly, you will certainly see something, and you shall also receive something in return." The old man said: "I fear that my offering of dry or wet things may not be sufficient; how dare I accept your thanks?" When the old man returned to the western shore, he saw the two men drowned in the water. After advancing several li ahead, there were hundreds of fish leaping by the waterside, and the wind blew them onto the shore. The old man then abandoned his reeds and loaded the fish into his boat to return home. Thus, Ding's spirit returned to Danyang. People in the southern Jiang region all called her "Ding Gu." On the ninth day of the ninth moon, people do not work at all; they all regard it as a day for rest. Nowadays, there are shrines to him in many places.

7. Sanchi Shilang Wang You was seriously ill and in great distress. He bade farewell to his mother, but soon afterward he heard someone called Tongbin say: "A certain commandery, a certain li, a certain person, who once served as Biejia." You also had long heard of his surname and given name. After a while, he suddenly arrived and said: "I share with you an innate connection as fellow literati, and we are from the same region; thus, I feel at ease." "This year, the state has important affairs and dispatched three generals who have mobilized more than ten of us to serve as assistants in General Zhao Gongming's office. We arrived here suddenly; seeing your noble mansion with grand buildings, we came to take refuge. Meeting you is a great fortune beyond words." You realized that they were spirits and said, "Unfortunately, my illness is severe, and I am about to die within the day. Now I have met you and entrust my life to you." He replied: "Life ends in death; this is an inevitable matter. The dead are not bound by their status of wealth or poverty in life. Now I am leading an army of three thousand, and I must have you obtain the register of names to hand over. Such a rare opportunity is hard to come by; it would be inappropriate for you to refuse." You said: "My mother is old, and I have no brothers. If I were to die suddenly, there would be no one in front of her to provide for her." He then wept bitterly, unable to control himself. The spirit looked sorrowfully and said: "You hold the position of Changbo, yet your family has no surplus wealth. Earlier I heard you bid farewell to your esteemed wife with words full of grief and bitterness. Therefore, you are a true national scholar; how could we allow you to die?" I shall act on your behalf." He then got up and left. The next day, he came again. The following day, he came once more. You said: "You promised to save my life; will you fulfill your kindness completely?" He replied: "The Great Laozi has already granted his favor to you. Would I dare deceive you again!" He saw that the hundreds of followers accompanying him were each about two chi tall, all dressed in black military uniforms with red oil as a mark. The family of You beat drums and offered prayers. Upon hearing the drumbeats, all the spirits danced in rhythm, their sleeves flapping with a rustling sound. You was about to prepare wine and food for them. They declined, saying: "It is unnecessary." He then rose and left again. He told You: "Illness in the human body is like fire. It should be quenched with water." He then took a cup of water and poured it over You's body. He also said: "I have left more than ten red brushes for you under the mat; you may give them to others and tell them to insert them." They will ward off evil and disasters, and all endeavors undertaken shall be free from harm." He then said: "Wang Jia and Li Yi—I have given brushes to both of them as well." Then he took You's hand and bid him farewell. At that time, You fell into a peaceful sleep; but in the middle of the night he suddenly woke up and called for his attendants to open the blanket, saying: "A deity poured water over me, which will greatly soak me." They opened the blanket. Indeed, there was water between the upper and lower layers of bedding, but it did not soak through; it rested on top like dew upon a lotus leaf. They measured it and found that it amounted to three sheng and seven he. From then on, his illness improved by two-thirds. After several days, he was completely cured. All those whom he had mentioned as destined to be taken away eventually died. Only Wang Wenying passed away six

months later. Those who had been given the red brushes, despite experiencing illness or war chaos, were all unharmed. Initially, there was a superstitious text that said: "The Supreme Deity dispatched three generals—Zhao Gongming and Zhong Shiji—to each oversee several spirits to descend and take people away." No one knew where they were. After You recovered from his illness, he saw this text and realized that it matched the Zhao Gongming mentioned in what had been said to him.

8. Once, a man named Zhou Shi from Xiapi of the Han dynasty traveled to Donghai and encountered an official on the road who was holding a scroll of writing and asked for a ride. After traveling more than ten li, the official said to Zhou Shi: "I need to stop briefly for a while. I will leave this book in your boat; be careful not to open it." After the official left, Zhou Shi secretly opened the scroll. It contained a register of all those who had died, and at the bottom was his own name listed. In no time, the official returned, and Zhou Shi was still looking at the book. The official angrily said: "I specifically warned you not to look at it, yet you have done so?" Zhou Shi kowtowed until blood flowed from his head. After a long while, the official said: "I am moved by your kindness in carrying me such a distance; I cannot remove your name from this book. Today it has already been recorded, but when you return home, do not go out for three years; then you may survive." Do not mention that you have seen my book." Zhou Shi returned home and did not go out, already more than two years had passed; his family all found this strange. When a neighbor suddenly died, Zhou's father became angry and ordered him to go pay respects at the funeral. Zhou Shi had no choice but to leave his house; as soon as he stepped outside, he saw this official. The official said: "I told you not to go out for three years, yet now you have gone outside; how can I deal with this? I tried to avoid seeing you and was punished repeatedly by beatings. Now that I have seen you, there is nothing else I can do." "In three days' time, at noon, I shall come for you." Zhou Shi returned home, weeping and telling his family everything that had happened. His father still refused to believe it. His mother kept vigil with him day and night. On the third day at noon, as predicted, they indeed came to take him away, and he died immediately.

9. Zhang Zhu of Nandun was planting millet in the fields when he saw a Chinese plum seed. He wanted to take it away, but upon looking back, he noticed an empty mulberry tree with soil inside; so he planted the seed there and watered it with leftover porridge broth. Later, people saw a plum tree repeatedly growing in the mulberry and passed this on to each other. A person suffering from eye pain rested under its shade and said: "Lord Li has healed my eyes; I shall thank him with a piglet." Eye pain is a minor illness, which could also heal on its own. With the barking of many dogs and a blind man suddenly regaining his sight, people near and far were greatly astonished. There were often hundreds or even thousands of carriages and riders gathering beneath the tree, with wine and meat flowing abundantly. After more than a year had passed, Zhang Zhu returned from afar and saw this scene; he was astonished and said: "What deity is there here? This is merely the tree I planted." He then went over and chopped it down.

10. During Wang Mang's regency, Liu Jing reported: "Xin Dang, the tinglechang of Linzi Xian in Qi Jun, had repeatedly dreamed that a person told him: 'I am an imperial messenger. The regent emperor should become the true emperor." If you do not believe me, a new well will appear in this tingle." The tinglechang got up and inspected the tingle. Indeed, there was now a new well, extending 100 chi into the ground."

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1. Yao guai zhe, gai jing qi zhi yi wu zhe ye. A yao guai is an entity that relies on objects to manifest its spiritual energy. Qi luan yu zhong, wu bian yu wai, xing shen qi zhi, biao li zhi yong ye. When the vital energy becomes disordered internally, external objects undergo transformation; form, spirit, energy, and essence are thus expressed in outward appearances and inner realities. Ben yu wuxing, tong yu wushi, sui xiaoxi shengjiang, hua dong wanduan, qi yu xiujiu zhi zheng, jie ke de yu er lun yi. Rooted in the Five Elements and connected to the Five Affairs, although there may be countless changes and fluctuations in their waxing and waning, their signs of auspiciousness or ill omen can all be discussed within defined boundaries.

2. In the time of Xia Jie, Lishan disappeared. In the time of Qin Shi Huang, three mountains vanished. In the 32nd year of King Xian of Zhou's reign (417 BC), the Great Qiu shen in Song state was lost. At the end of Emperor Zhao of Han's reign, the She temple in Changyi, Chenliu disappeared. The Jing Fang Yi Zhuan says: "When a mountain silently moves on its own, war and chaos will erupt throughout the land, and the state will perish." Therefore, in Langya of Shan'yi, Kuaiji, there is a mountain called Guai Shan. It is said that originally it was a mountain located in the sea near Dongwu, Langya. One night, when the sky was dark and storms raged with wind and rain, at dawn people found Wushan present there; the common folk were astonished by this phenomenon and thus named it "Guai Shan." At the same time, the mountain of Dongwu Xian vanished overnight. Those who recognized its shape realized that it had moved from elsewhere. Nowadays, there is an East Wu Li (village) beneath Guai Shan; this name likely commemorates the mountain's origin and serves as a record of its journey. Another instance was when Cui Zhou Mountain in Jiaozhou moved to Qingzhou. Whenever a mountain moves, it is always an extraordinary phenomenon of the utmost rarity. The exact time periods for these two events are not clearly recorded. The Shangshu Jin Teng says: "When a mountain moves, it indicates that the ruler does not follow the Way; virtuous scholars do not rise to prominence. Perhaps official positions are lost, and rewards and punishments in the royal court no longer depend on the sovereign but instead flow through private factions. If this is left uncorrected, it will lead to a change of dynasty and a new era name." The commentary says: "Those who speak well about Heaven must ground their words in human affairs; those who speak well about humans must base their understanding on Heaven." Therefore, Heaven has four seasons, with the sun and moon pushing each other forward, winter and summer alternating in succession—this is its cycle of movement. In harmony, it becomes rain; in anger, it becomes wind; dispersed, it becomes dew; chaotic, it becomes mist; condensed, it becomes frost and snow; standing still, it forms a rainbow—this is the regular pattern of Heaven. Humans have four limbs and five internal organs; they experience one cycle of wakefulness followed by sleep, inhale and exhale, take in and release vital energy. This energy flows as the defensive and nutritive qi, manifests outwardly as complexion, and is expressed through voice—this too is the regular pattern for humans. If the four seasons fail in their cycles, and cold and heat become disordered, then the five planets will experience irregular expansions or contractions, stars will move out of alignment, solar and lunar eclipses will occur, comets and unusual celestial phenomena will streak across the sky—these are ominous signs from Heaven and Earth. When cold and heat do not follow their proper times, this is a sign of stagnation or imbalance in Heaven and Earth. Rocks

standing upright, earth heaving upward—these are tumors or growths upon Heaven and Earth. Mountain collapses, land subsides—these are abscesses and boils of Heaven and Earth. Violent winds, torrential rains—these are surges of energy from Heaven and Earth. When rain does not fall and rivers and ditches dry up completely, this is the withering and drying out of Heaven and Earth.

3. In the time of King Zhou of Shang, large turtles grew hair and hares sprouted horns—these were omens foretelling the outbreak of war.

4. In the 33rd year of King Xuan of Zhou's reign, King You was born; in that same year, a horse transformed into a fox.

5. In the second year of King Xian Gong's reign in Jin, King Hui of Zhou was staying in Zheng. The people of Zheng entered the royal palace, and many of them transformed into yu, creatures that shoot at people.

6. In the fourth month of the second year of King Yin's reign in Zhou, a sudden growth appeared on Qi land: it was more than one zhang long and fifteen cun high. The Jing Fang Yi Yao says: "When the earth suddenly grows in length at different seasons, it is interpreted as follows: if it occurs in spring or summer, there are often auspicious signs; if in autumn or winter, ominous portents are more frequent." The commandery of Liyang suddenly sank into the earth overnight and became a marshy lake, now known as Ma Lake. It is unknown exactly when this occurred. The Yun Dou Shu says: "When a town sinks into the yin of the earth and swallows yang, it is followed by mutual slaughter among those below."

7. In the eighth year of King Ai's reign in Zhou, there was a woman in Zheng who gave birth to forty children: twenty became living humans and twenty died. In the ninth year, there was a pig in Jin that gave birth to a human child; during the seventh year of Wu Chiwu era, there was a woman who bore three children at one birth.

8. In the sixth year of King Lie's reign in Zhou, an attendant of Lin Biyang Jun gave birth to two dragons.

9. In the eighth year of Duke Yan's reign in Lu, King Xiang of Qi went hunting at Bei Qiu and saw a pig. One of his attendants said: "This is Gongzi Pengsheng." The prince became angry and shot at it. The pig stood on its hind legs and roared; the prince was frightened, fell from his carriage, injured his foot, and lost a shoe. Liu Xiang considered this to be an omen of calamity related to pigs.

10. During the reign of Duke Yan of Lu, there was a fight between an inner snake and an outer snake at the southern gate of Zheng. The inner snake died. Liu Xiang regarded this as an omen of a recent calamity caused by snakes. The Jing Fang Yi Zhuan states: "When there is doubt about establishing an heir, the omen will be a snake fighting at the national gate."

11. In the nineteenth year of Duke Zhao's reign in Lu, many dragons appeared outside Shi Men Gate in Zheng at Weiyuan. Liu Xiang considered this a recent omen of calamity caused by dragons. The Jing Fang Yi Zhuan said: "When the people's hearts are restless, the omen is that many dragons appear within a town."

12. In the first year of Duke Ding's reign in Lu, nine snakes coiled around a pillar. The divination interpreted this as an omen that ancestral temples for nine generations would not be honored with

sacrifices; thus, they established the Yang Gong temple.

13. In the 21st year of King Xiao's reign in Qin, a horse gave birth to a human being. In the twentieth year of Emperor Zhao's reign, a male horse gave birth and died. Liu Xiang considered these all to be omens of calamity related to horses. The Jing Fang Yi Zhuan stated: "When regional lords divide the sovereign's authority, the omen is a male horse giving birth to offspring." "When there is no Son of Heaven above and feudal lords attack one another, the omen shall be a horse giving birth to a human."

14. In the thirteenth year of King Xiang's reign in Wei, there was a woman who transformed into a man and had children with his wife. The Jing Fang Yi Zhuan said: "When a woman transforms into a man, this is called the flourishing of yin; it signifies that someone of low status will become king." "When a man transforms into a woman, this indicates yin overcoming yang; the consequence is destruction." One interpretation says: "When men transform into women, it signifies excessive use of castration and punishment; when women transform into men, it indicates the dominance of female governance."

15. In the fifth year of King Xiaowen's reign in Qin, during a tour at Xuyan, someone presented a cow with five feet. At that time, the Qin dynasty heavily exploited civilian labor, and thus the people across the land rebelled against them. The Jing Fang Yi Zhuan said: "When corvée labor is excessively imposed and the people's time is taken away, the omen shall be an ox being born with five feet."

16. In the 26th year of Qin Shi Huang's reign, there appeared twelve tall men each five zhang in height with feet six chi long. They were all dressed in the attire of the Yi and Di peoples. These figures were seen at Lintao; as a result, twelve bronze statues were made to resemble them.

17. In the second year of Emperor Hui's reign in Han, on the Gengyou day of the first month at dawn, two dragons appeared in a well at Wenling Li, Dongli, Lanling. They remained until the night of Yihai and then disappeared. The Jing Fang Yi Zhuan said: "When a virtuous person suffers harm, the omen is dragons appearing in wells." It also says: "When punishments are cruel and unjust, black dragons emerge from wells."

18. In the twelfth year of Emperor Wen's reign in Han, a horse in Wu gave birth with horns growing on its head. The horns were located before the ears and pointed upward; the right horn was three cun long, the left two cun, and both had a thickness of two cun. Liu Xiang believed that horses should not grow horns, just as Wu should not raise arms against the sovereign; this was an omen indicating that Wu would soon rebel. The Jing Fang Yi Zhuan said: "When ministers replace their superiors and governance becomes disorderly, the omen is horses growing horns." "This signifies a lack of virtuous scholars." It also says: "When the Son of Heaven personally leads military campaigns, horses grow horns."

19. In the fifth year of Houyuan era in Emperor Wen's reign (159 BC), on the sixth month, a dog outside Youcheng Gate in Qi gave birth with horns. The Jing Fang Yi Zhuan said: "When those in power lose the support of their subordinates and are about to be harmed, the omen is dogs growing horns."

20. In September of the first year of Emperor Jing's reign in Han, there was a man from Xiemi, Jiaodong, who was over seventy years old and grew horns with hair on them. The Jing Fang Yi

Zhuan said: "When the chief minister monopolizes power, the omen is humans growing horns." The Wu Xing Zhi stated that it was unnatural for a human to grow horns, just as feudal lords should not raise arms against the imperial capital. After this event, there soon arose the Rebellion of the Seven States. In the fifth year of Taishi era in Emperor Wu's reign of Jin, a man from Yuancheng who was seventy years old grew horns. This was likely an omen corresponding to the usurpation and chaos by Prince Zhao Wang Lun.

21. In the third year of Emperor Jing's reign, in Handan there was a dog mating with a pig. At that time, Prince Zhao Wang was acting recklessly and rebelliously; he soon joined forces with six other states to rebel and formed an alliance with the Xiongnu as support from outside. The Wu Xing Zhi interpreted this: "Dogs are omens of military forces losing the people's support; pigs represent the Xiongnu from the north." When a ruler fails to listen wisely and instead communicates with alien or improper groups, it leads to harm. The Jing Fang Yi Zhuan said: "When a husband and wife do not maintain proper decorum, the omen is dogs mating with pigs." "This signifies a reversal of virtue; it indicates that warfare will erupt in the state."

22. In November of the third year of Emperor Jing's reign, white-necked crows and black crows fought in groups at Lvxian, Chu Guo. The white-necked crows were defeated, with thousands falling into the Si River and dying. Liu Xiang considered this an omen related to recent signs of white and black. At that time, Prince Wu of Chu was cruel and lawless; he punished and humiliated Shen Gong and conspired with Wu to rebel. A flock of crows fighting is an omen resembling a battle between armies. The white-necked ones were smaller, indicating that the weaker side would be defeated. Those who fell into water indicated that they would die in a watery place. Prince Wu failed to understand the omen and thus raised his army to support Wu, engaging in a major battle with Han. His forces were defeated and he fled as far as Dantu. He was beheaded by the Yue people—this fulfilled the omen of falling into the Si River. The Jing Fang Yi Zhuan said: "When a ruler violates proper familial relationships, the omen is white and black crows fighting within the state." When Prince Dan of Yan plotted rebellion, there was also an instance where a crow and a magpie fought above the pond in the Yan palace; the crow fell into the pool and died. The Wu Xing Zhi considered that both Chu and Yan were close relatives of the imperial family; as vassal ministers, they became arrogant and indulged in plotting against righteousness. Both regions experienced omens of crows and magpies fighting to death. Their actions were similar and the omens coincided—this was a clear indication from Heaven and humanity. Yan's plot had not yet been revealed, and the prince alone committed suicide in his palace; thus, a single crow with water-like coloring died. Chu openly raised arms against Han, suffered a major defeat by the enemy in the field, so many crows with golden hues perished—this was an example of Heaven's subtle and precise workings. The Jing Fang Yi Zhuan said: "When violent coercion and murder occur, the omen is crows and magpies fighting."

23. In the sixteenth year of Emperor Jing's reign (145 BC), Prince Xiao Wang of Liang, Tian Beishan, received a cow as an offering; this cow had feet that extended upward onto its back. Liu Xiang considered it an omen of recent calamity related to oxen. Internally, this signified confused and disorderly thinking; externally, it indicated excessive construction projects beyond proper limits —thus, a disaster involving cattle arose. Feet emerging from the back symbolize subordinates acting inappropriately toward their superiors.

24. linewidth In July of the fourth year of Taishi era during Emperor Wu's reign in Han (103 BC), there was a snake that entered from outside Zhao's city walls and fought with snakes within the town

at the temple of Emperor Wen. The snakes inside the town died. Two years later in autumn, there was an incident involving Crown Prince Wei, which originated from Jiang Chong of Zhao.

25. In September of the first year of Yuanfeng era during Emperor Zhao's reign in Han (74 BC), a yellow rat in Yan carried its tail and danced at the central gate of the royal palace. The prince went to inspect it, but the rat continued dancing as before. The prince ordered officials to offer wine and food in sacrifice to the rat, yet it kept dancing without stopping. After one day and night, it died. At that time, Prince Dan of Yan was plotting rebellion; this event symbolized his impending death. Jing Fang's Commentary on the Yijing states: "If punishment is inflicted without considering circumstances, its omen is a rat dancing at the gate."

26. In January of the third year of Yuanfeng during Emperor Zhao's reign (72 BC), there were thousands of people's voices heard in a loud and tumultuous manner at the southern side of Wulai Mountain, Tai'an. When people went to investigate, they found a large stone that had risen on its own. It was five chi tall and one zhang in height, forty-eight wei in circumference, embedded eight chi deep into the ground, with three stones serving as feet. After the stone stood upright, thousands of white crows gathered around it. This was an auspicious omen for Emperor Xuan's revival and prosperity.

27. During Emperor Zhao's reign, in the Shanglin Garden, a large willow tree that had been cut down and fallen to the ground suddenly rose upright one morning, sprouting branches and leaves. Insects ate the leaves, forming characters that read: "Gongsun Bingyi shall be enthroned."

28. During Emperor Zhao's reign, Wang He of Changyi saw a large white dog wearing a "Fangshan Guan" headdress but without a tail. During the Xiping period, people in the province wore dog-shaped headdresses with sashes for amusement. One day, a dog suddenly rushed out and ran into the gate of Sikong's office; those who saw it were all astonished and surprised. Jing Fang's Commentary on the I Ching states: "If a ruler is unjust and ministers wish to usurp power, its omen is dogs wearing headdresses emerging from palace gates."

29. In the first year of Huanglong era during Emperor Xuan's reign in Han (49 BC), a hen inside the Lu Ling chamber at Weiyang Palace transformed into a rooster. Its feathers changed accordingly, but it did not crow, did not lead other chickens, and had no spurs. In the first year of Chuyuan era during Emperor Yuan's reign (48 BC), a hen from the household of an official in the Prime Minister's office, while brooding chicks, gradually transformed into a rooster and began crowing with a crest and spurs. During the Yongguang period, there was an offering of a rooster that had grown horns. The Records of the Five Elements regarded it as an omen related to the Wang clan. Jing Fang's Commentary on the Yi Jing states: "When a virtuous person lives in an age of obscurity, aware of the times and grieving over many unworthy officials in power, its omen is chickens growing horns." It also says: "When women dominate politics, the state will not be peaceful; when a hen crows like a rooster, the ruler will not flourish."

30. During Emperor Xuan's reign, between Yan and Dai, there were three men who jointly married one woman. They had four sons; when it came time to divide the wife and children fairly, they could not reach an agreement, leading to a dispute and litigation. Tingwei Fan Yanshou ruled: "This is not among human conduct; it should be treated like animals and beasts, following the mother rather than the father." He requested that the three men be executed and that the children be returned to their mother. Emperor Xuan sighed and said: "Why must matters adhere strictly to ancient ways? If done like this, it could be called just in principle but unsatisfactory to human sentiment." Fan Yanshou

clearly understood how to apply punishment based on human affairs, yet he did not foresee the future verification of omens related to human anomalies.

31. In August of the second year of Yongguang during Emperor Yuan's reign in Han (36 BC), it rained grass, with leaves entwined and knotted together, as large as a wad of birdshot. In January of the third year of Yuanshi during Emperor Ping's reign, it rained grass again, appearing in a form similar to that during the Yongguang era. Jing Fang's Commentary on the Book of Changes states: "If a ruler is stingy with rewards, loses trust, and virtuous people leave, its omen is rain of grass from the sky."

32. In the fifth year of Jianzhao during Emperor Yuan's reign, Hao Shang, the governor of Yanzhou, prohibited commoners from privately establishing their own ancestral shrines. In Taomao Xiang of Shanyang, there was a large locust tree at the ancestral shrine. Officials cut it down; that night, the tree stood upright again in its original place. It was said: "Whenever something withered or cut off rises again, it is an omen of decline followed by revival." This was the omen corresponding to Emperor Shizu.

33. In September of the fourth year of Jianshi during Emperor Cheng's reign in Han (29 BC), south of Chang'an city, there were rats carrying yellow dried cypress leaves and building nests on cypress trees and elm trees at commoners' family burial mounds. Most of these nests were made from cypress and (bǎi) wood; however, the nests contained no offspring, only several sheng of dry rat droppings inside them. At that time, officials debated and believed this might be an omen warning of a coming flood disaster. Rats are petty creatures that steal; they emerge at night and hide during the day. Now, in broad daylight, they have left their burrows to climb trees—an omen indicating that lowly individuals will soon attain positions of prominence. The cypress and bai trees were located in the garden of Empress Wei Sihou. Later, Empress Zhao rose from humble origins to become empress, similar to Empress Wei; however, Empress Zhao ultimately had no children and brought harm instead. The following year, there was an omen resembling a kite burning its nest and killing its young. Jing Fang's Commentary on the Changes states: "When ministers secretly appropriate rewards without justification, its omen is rats building nests."

34. In the first year of Heping during Emperor Cheng's reign, a man named Shi Liang and Liu Yin . rom Chang'an lived together. They saw something resembling a human figure in their room; when they struck it, it transformed into a dog and ran out. After the creature left, several people clad in armor arrived at Shi Liang's home, carrying bows and crossbows. Shi Liang and others fought them off; some were killed or injured, and they all turned out to be dogs. This continued from the second month until the sixth month before ceasing. According to Hong Fan, these were all signs of calamity related to dogs, indicating the consequence of words not being heeded or followed.

35. On the Gengzi day of the second month in the first year of Heping under Emperor Cheng's reign, there was a kite that burned its nest at Shansang Valley on Mount Tai. A man named Sun Tong and others heard the cries of a flock of birds, including kites and magpies, in the mountains. When they went to investigate, they saw that the nest was on fire and had fallen into a pool; three young kites inside were burned to death. The tree was four wei in circumference, and the nest was five zhang and five chi above the ground. The Book of Changes says: "When a bird burns its own nest, the traveler first laughs but later wails in grief." This eventually led to calamity marking the change of dynasties.

36. In autumn of the fourth year of Hongjia during Emperor Cheng's reign, it rained fish in Xindu, each less than five cun long. In spring of the first year of Yongshi, a giant fish emerged from Bohai Sea; it was six zhang long and one zhang high, with four such fish in total. In the third year of Jianping during Emperor Ai's reign, a giant fish appeared in Pingdu, Donglai; it was eight zhang long and one zhang and one chi high, with seven such fish. All of them died. In the second year of Xiping during Emperor Ling's reign, two giant fish emerged from the sea in Donglai; they were eight to nine zhang long and over two zhang high. Jing Fang's Commentary on the Zhouyi states: "When the sea repeatedly shows giant fish, it indicates that wicked people are advancing while virtuous ones are being neglected."

37. In February of the first year of Yong Shi during Emperor Cheng's reign, in Henan, a parasol tree at a street post grew a branch resembling a human head, with eyebrows, eyes, and beard all clearly formed, except for hair. In October of the third year of Jian Ping during Emperor Ai's reign, in Suixiang Xiping, Ruyang, a fallen tree trunk sprouted a branch resembling a human figure. Its body was bluish-yellow, its face white, and it had facial hair on its head with some growth; altogether, it measured six cun and one fen long. Jing Fang's Commentary on the Zuo Zhuan states: "When a ruler's virtue declines and subordinates are about to rise, there will be trees growing in human-like forms." After this event, Wang Mang usurped the throne.

38. In February of the second year of Suihe during Emperor Cheng's reign, an imperial stable horse grew a horn in front of its left ear; it was two cun wide and long. At that time, Wang Mang served as the Grand Marshal (Da Sima), and this marked the beginning of his schemes to harm the emperor.

39. In March of the second year of Sui He during Emperor Cheng's reign, at Pingxiang in Tianshui, a swallow gave birth to a sparrow. The sparrow was fed until it grew large and then both flew away together. Jing Fang's Commentary on the Classic of Changes states: "When a treacherous minister is in the state, its consequence is swallows giving birth to sparrows; feudal lords will perish." It also says: "When something gives birth to a different kind, the son will not succeed in his generation."

40. In the third year of JianPing during Emperor Ai's reign in Han, Dingxiang had a male horse that gave birth to a foal with three legs. The foal joined the herd and ate and drank like others; according to the Records of the Five Phases, horses symbolize the military strength of the state. A horse with three legs is an omen indicating it cannot be used effectively.

41. In the third year of Jianping under Emperor Ai's reign, there was a tree in Lingling that had fallen to the ground. It had a circumference of one zhang and six chi, and a length of ten zhang and seven chi. A local resident cut off its base, which measured over nine chi long; all parts became withered. Three months later, the tree suddenly rose upright again at its original location. Jing Fang's Commentary on Changes states: "Abandoning righteousness and indulging in licentiousness, the omen is a tree whose roots are severed yet regrow by themselves." "Imperial consorts and empresses act recklessly; trees fall, then rise again, wither and dry up, yet revive once more."

42. In April of the fourth year of Jianping during Emperor Ai's reign, a woman named Tian Wushe from Fangyu in Shanyang gave birth to a child. Two months before the birth, the child was already crying inside her womb; after it was born, she did not raise it and buried it on the roadside. Three days later, a passerby heard the sound of the child crying. The mother then dug it up and raised it.

43. In the summer of the fourth year of Jian Ping under Emperor Ai's reign, commoners in the capital and various commanderies gathered in lanes and fields, setting up gambling games and

dancing to worship the Western Queen Mother. Another circulated text said: "The mother informs the people: whoever wears this book will not die." "If you do not believe my words, look beneath your door hinges; there should be white hair." This phenomenon ceased by autumn.

44. During the Jianping period of Emperor Ai's reign, a man in Yuzhang transformed into a woman, married and became someone's wife, giving birth to one child. Chen Feng of Chang'an said: "When yang transforms into yin, the male line will perish; this is an omen symbolizing succession and self-reproduction." Another interpretation said: "The transformation into a woman who marries and gives birth to one child indicates that the line will continue for another generation before finally ending." Thus, after Emperor Ai died and Emperor Ping passed away, Wang Mang usurped power.

45. In February of the first year of Yuanshi under Emperor Ping's reign, Zhao Chun, a woman from Guangmu in Shuofang, died of illness. After being placed in her coffin and sealed, she emerged outside the coffin after seven days. She claimed that she had seen her deceased husband's father, who said to her: "You are only twenty-seven years old; you should not have died." The governor Tan reported this incident, stating: "Extreme yin transforming into yang signifies the lowly rising above the superior. Its omen is a person dying and then coming back to life." After this, Wang Mang usurped the imperial throne.

46. In June of the first year of Yuanshiping during Emperor Ping's reign in Han, a woman in Chang'an gave birth to an infant with two heads and two necks facing each other; it had four arms sharing one chest, all directed forward; there was also an eye on its buttocks, about two cun long. Jing Fang's Commentary of the Book of Changes said: "When 'Kui' and 'Gu' appear, a pig is seen carrying mud; its omen is that humans are born with two heads, symbolizing subordinates vying for power." Even auspicious omens can be signs of unity among people. "If it is among the six domestic animals, its head and eyes are located below." This signifies the loss of authority; political changes will soon occur. The emergence of such omens serves as a warning against deviation from righteousness, each resembling its respective category. Two necks symbolize discord among the subordinates. Too many hands signify reliance on wicked individuals. Few feet indicate that subordinates are unable to shoulder responsibilities, or that the superior is unwilling to delegate authority. Whenever lower parts grow from above, it signifies disrespect; whenever upper parts grow from below, it indicates irreverence and desecration. Being born as something not of its kind signifies licentiousness and disorder; a person being born large indicates the ruler's haste in achieving success; a child who can speak at birth reflects a preference for falsehood. All kinds of omens follow this pattern. If not corrected, it will eventually become an ill omen.

47. In the first year of Yuanhe during Emperor Zhang's reign in Han, an owl in Gaoliu, Dai Jun gave birth to a chick with three feet, as large as a chicken, red in color, with horns on its head measuring more than one cun.

48. When Emperor Huan of Han ascended the throne, a large snake appeared on the Deyang Hall. Chunyu Yi, the magistrate of Luoyang Shi, said: "Snakes have scales, which symbolize military forces; their appearance in the palace indicates that a high-ranking official from the imperial family will face military conflict." He then resigned his post and fled away. By the second year of Yanning, the Grand General Liang Ji was executed, his family members were arrested and punished, and troops were deployed in the capital.

49. In the seventh month of autumn in the third year of Jianhe during Emperor Huan's reign in Han, meat rained down in Lian, Beidi. It resembled lamb ribs and some pieces were as large as a hand. At

that time, Empress Dowager Liang was regent and her brother Liang Ji held absolute power. He arbitrarily carried out executions, killing the Grand Commandant Li Gu and Du Qiao; people across the land considered this unjust. Later on, the entire Liang clan was exterminated.

50. During the Yuanjia period of Emperor Huan's reign in Han Dynasty, women in the capital city adopted fashions such as "melancholy eyebrows," "teary makeup," "horse-riding bun," "bent-waist walk," and "toothy smiles." "The 'melancholy eyebrows'" were thin and curved. "The 'teary eyes'" involved lightly wiping beneath the eyes to resemble tear stains. The "horse-riding bun" was styled on one side only. "The 'bent-waist gait'" involved walking in such a way that the feet did not appear to be part of the lower body. "The 'toothy smile'" resembled a grin with decayed teeth, appearing as if in pain rather than joyous. These fashions originated from Sun Shou, the wife of Grand General Liang Ji; soon after, the capital city widely adopted them and all regions followed suit. The heavenly warning seemed to say: "Military forces will soon go forth to arrest and capture people; women will be filled with sorrow, frowning and weeping; soldiers will drag them roughly, bending their waists and backs, causing their hairpins to tilt askew; even if they force themselves to smile, there is no more joy or vitality left." By the second year of Yanning, Liang Ji and his entire clan were summarily executed.

51. In the fifth year of Yanning during Emperor Huan's reign, a cow in Linyuan Xian gave birth to a chicken with two heads and four feet.

52. Emperor Ling of Han often played games in the Xiyuan, ordering palace ladies to act as innkeepers. He himself dressed as a merchant and went to their "inns," asking the palace ladies for food and drink, then shared meals with them as part of his entertainment. This was a prophecy that the Son of Heaven would soon lose his throne and be reduced to the status of a common servant. After this, great chaos erupted throughout the land. Ancient records state: "The red calamity lasts for three sevens." Three times seven, totaling 210 years, marks the time when a maternal relative will seize power. The omen of red eyebrows signifies that usurpers and thieves will have short reigns, reaching a limit at three times six. At this time, an outstanding dragon-like figure shall arise to restore the ancestral dynasty. After another period of three sevens, there will be a yellow-headed omen again, and great chaos shall erupt across the land once more. From Emperor Gaozu establishing his dynasty to the end of Emperor Ping's reign, 210 years passed, and Wang Mang usurped power, which was due to a maternal relative. Eighteen years later, rebels such as Fan Zidou from Shandong rose up; they dyed their eyebrows red, and thus were known throughout the land as the "Red Eyebrows." At that time, Emperor Guangwu restored the dynasty's fortune; his name was Liu Xiu. By the first year of Zhongping during Emperor Ling's reign, Zhang Jiao rose up and established thirty-six divisions. His followers numbered in the hundreds of thousands; they all wore yellow turbans, so people across the land called them "the Yellow Turban rebels." The Daoist robes worn today originated from this. Initially rising in Ye, they gathered at Zhenping and deceived the common people with the slogan: "The Blue Heaven is dead; the Yellow Heaven shall rise." "The year's name is Jiazi, a time of great auspiciousness for all under heaven." Rising in Ye marked the beginning of their movement; gathering at Zhenping was where they consolidated. The common people turned to face each other, kneeling and bowing as they eagerly believed. Jing and Yang provinces were especially severely affected. They abandoned their property, wandered along the roads, and countless people perished. Zhang Jiao and others initially raised their rebellion in February; by December of that winter, they were completely defeated. From Emperor Guangwu's restoration to the rise of the Yellow Turbans, less than 210 years had passed when great chaos

erupted across the land. The Han dynasty's rule was indeed terminated in accordance with the cycle of three sevens.

53. During the Jianning period of Emperor Ling's reign, men favored long robes with very short lower parts; women preferred long skirts but wore very short upper garments. This signified that yang had no foundation below and yin lacked strength above, indicating the world was not yet ready for peace. Later on, great chaos ensued.

54. In spring of the third year of Jianning during Emperor Ling's reign, a woman in Hedong ate her husband; while in Henan, a man ate his wife. Husband and wife represent yin and yang, the deepest bond between the two fundamental forces of nature. Now they devour each other; this is an invasion of yin by yang or vice versa—how could it be merely a flaw in the sun and moon? After Emperor Ling's death, great chaos erupted across the land; rulers committed arbitrary executions in their brutality, ministers resorted to violent regicide and rebellion, wars raged with mutual slaughter, family members turned into enemies, and the suffering of the common people reached its peak. Therefore, omens among human society appeared first as warnings. Yet it is regrettable that one did not encounter the discussions of Xin You and Tu Cheng to discern its meaning.

55. In the sixth month of the second year of Xiping during Emperor Ling's reign, rumors spread among Luoyang civilians that there was a yellow-skinned person inside the eastern wall of Huben Temple; his appearance and facial features were said to be quite distinct. Tens of thousands gathered to watch. Everyone from the palace came out, and roads were completely blocked. By February of the first year of Zhongping, Zhang Jiao's brothers raised an army in Ji Zhou, calling themselves "the Yellow Heaven." They established thirty-six divisions and gathered support from all directions. Commanders were scattered like stars, and officials and soldiers belonged to external forces. They were eventually defeated by exploiting their exhaustion and disorganization.

56. In the third year of Xiping during Emperor Ling's reign, in a separate section of Youxiao, there were two chū trees, each about four chi tall. One of them suddenly sprouted a branch overnight that grew more than one zhang long and had a thickness of one wei; this branch resembled a Hu person, with head, eyes, eyebrows, beard, and hair all clearly formed. In the fifth year, on the Renwu day of the tenth month, there was a locust tree beside the main hall; all were six or seven wei in girth. It uprooted itself and stood upright upside down, with its roots upward and branches downward. Also during the Zhongping period, about six or seven li northwest of Chang'an city, a human face with eyebrows appeared in an empty tree. According to Hongfan, these were all signs of the Wood element failing to grow straight and upright.

57. In the first year of Guanghe during Emperor Ling's reign, in Nan Gong Shizhong Temple, a hen wanted to transform into a rooster; its entire body feathers resembled those of a male bird, but only its head crest had not yet changed.

58. In the second year of Guanghe during Emperor Ling's reign, a woman outside Shangxi Gate in Luoyang gave birth to an infant: it had two heads, different shoulders, shared one chest, and both faces were directed forward. It was considered an ill omen; the child fell to the ground and was abandoned. Since then, the imperial court became confused and chaotic, with power in private hands; there were no distinctions between superiors and subordinates—this was the omen of two heads. Later, Dong Zhuo killed the empress dowager. He was accused of filial impiety, deposed the Son of Heaven and later killed him; since the beginning of the Han dynasty, no calamity exceeded this.

59. In the fourth year of Guanghe, in Zhonghuangmen Temple within Nan Gong, there was a man nine chi tall wearing white clothes. A palace official named Jie Bu reprimanded and asked him: "What kind of person are you?" The man in white clothing recklessly entered the palace quarters and said, "I am Liang Boxia." "Heaven has later sent me to become Son of Heaven." As Jie Bu moved forward to arrest him, he suddenly vanished.

60. In the seventh year of Guanghe, along roads in Chenliu, Jiyang, Changyuan, Jiyin, Dongjun, Yuanju, and Lifu, grass sprouted that all took on human forms, holding weapons and crossbows; they resembled cattle, horses, dragons, snakes, birds, and beasts. Their colors were clearly white or black as appropriate, with feathers, heads, eyes, feet, and wings fully formed—not just vaguely similar but especially lifelike. Ancient accounts said: "This is an omen of grass spirits." In this year, the Yellow Turban rebels rose up and the Han dynasty gradually declined.

61. On the Renshen day of the sixth month in the first year of Zhongping under Emperor Ling's reign, Liu Cang, a man from Luoyang living outside Shangxi Gate, had his wife give birth to a boy with two heads sharing one body. By the Jianan period, there was also an instance where a woman gave birth to a male child who had two heads and shared one body.

62. In the eighth month of the third year of Zhongping, there were more than ten thousand sparrows on Huailing. They first cried in great sorrow and then fought chaotically among themselves, killing each other; their severed heads hung from tree branches and thorny bushes. By the sixth year, Emperor Ling passed away. A tomb symbolizes grandeur and height; sparrows represent official ranks or titles (as "que" sounds like "jue," meaning rank). The heavenly warning was as if to say: "Those who hold official ranks and enjoy wealth and respect will end up harming each other, leading to their own destruction."

63. During the Han dynasty, at grand banquets in the capital for weddings and celebrations, people would perform "Kuilai." After drinking heavily, they continued with a "wangu" song. "Kuilai" was music used at funerals; "Wangu" songs were sung by mourners in pairs while carrying the funeral ropes. The heavenly warning was as if saying: "The state will soon face sudden decline and suffering; all those in power who take pleasure shall perish." After Emperor Ling's death, the capital was destroyed; in every household there were multiple corpses, and some people even ate each other out of desperation—was this not a fulfillment of the omen foretold by "Kuilai" and "Wangu"?

64. Toward the end of Emperor Ling's reign, there was a popular saying in the capital: "He is not a marquis, yet he is; He is not a king, yet he is." "A thousand chariots and ten thousand horsemen ascend Mount Beimang." By the sixth year of Zhongping, Shi Hou ascended to supreme power. Emperor Xian had not yet received a title when he was seized by the eunuch Duan Gui and others; the chancellors, high officials, and ministers all followed behind him until they reached the river before returning.

65. During the Chuping period of Emperor Xian of Han, there was a man surnamed Huan in Changsha who died. After more than a month of being placed in his coffin, his mother heard sounds coming from inside and opened it, finding that he had revived. The divination said: "Extreme yin becomes yang; the lowly rise to a higher position." After that, Cao Gong rose from an ordinary official.

66. In the seventh year of Jian'an under Emperor Xian, in Yuejun there was a man who transformed into a woman. At that time, Zhou Qun reported: "During the reign of Emperor Ai, there was also

such an occurrence; it foretold a change of dynasties." By the twenty-fifth year, Emperor Xian was granted the title Gong of Shanyang.

67. At the beginning of Jian'an, a children's rhyme in Jingzhou said: "In eight or nine years, decline will begin; by thirteen years, not one will remain." It meant that since the revival of the Han, Jingzhou alone had remained intact; when Liu Biao became its governor, the people enjoyed prosperity and peace. By the ninth year of Jian'an, decline would begin. The beginning of decline referred to Liu Biao's wife dying and many of his generals passing away or falling from power. "The thirteenth year, not one remains" meant that Liu Biao would die again, leading to total loss and defeat. At that time, a woman in Huarong suddenly wept and cried out: "A great mourning is about to come." Her words were considered mistaken, and the county authorities regarded them as superstitious talk. She was imprisoned, but after more than a month, she suddenly wept in prison and said: "Governor Liu of Jingzhou dies today." Huaron was hundreds of miles away from the capital, yet officials were immediately sent by horse to investigate. Indeed, Liu Biao had died. The county authorities then released her. She continued to sing: "I did not expect Li Li would become a noble person." Not long after, Cao Cao pacified Jingzhou and appointed Li Li from Zhuo Jun, courtesy name Jianxian, as the governor of Jingzhou.

68. In the first month of the twenty-fifth year of Jian'an, Wei Wu (Cao Cao) was in Luoyang and built the Jianshi Hall. When they cut down a Zhuolong tree, blood flowed from it. They also dug up a tulǐ (a type of fruit tree), and when its roots were damaged, blood came out as well. Wei Wu was horrified by this omen and fell ill soon after; he died in that same month. That year marked the first year of Huangchu under the Wei dynasty.

69. In the first year of Huangchu in the state of Wei, there was an eagle inside Weiyang Palace that hatched from a swallow's nest, with both its beak and claws red. By the middle of Qinglong period, Emperor Ming built Lingxiao Pavilion; just as construction began, a magpie made its nest on top. The emperor asked Gao Tanglong about it, who replied: "The Book of Songs says: 'Only the magpie has a nest; only the dove occupies it.'" "Now that you are building palaces, yet magpies come to nest—this is an omen indicating the palace will not be completed and you yourself will not live in it."

70. In the early years of Jiaping under Wei's Emperor Qi Wang, a monstrous horse emerged from the Ba Ma River. At night it passed by government stables and neighed, to which all the horses responded. The next day, people saw its tracks, each as large as a hu (an ancient unit of volume), stretching for several li before returning into the river.

71. In the first year of Jingchu under Wei, a swallow laid an unusually large egg at Li Gai's home in Weiguo. The creature that hatched resembled an eagle with a beak like a swallow. Gao Tanglong said: "This is an extraordinary omen for the Wei dynasty; one should be wary of ambitious ministers within the palace walls." Later, Emperor Xuan rose to power and killed Cao Shuang, thereby seizing control of the Wei dynasty.

72. In the fifth year of Jingyao in Shu, a large tree in the palace collapsed without cause. Qiao Zhou was deeply troubled by this and had no one to confide in, so he wrote on a pillar: "Numerous yet great, the time of gathering." "Fully prepared for handover—how can it be restored?" He meant: "Cao" signifies greatness. Numerous and great—this foretells that the world will soon unite under one power. "All things are prepared for transfer—how could there possibly be another who rises to power?" After Shu fell, all regarded Qiao Zhou's words as fulfilled.

73. In the first year of Taiyuan under Sun Quan of Wu, on the first day of the eighth month, a great wind arose. The rivers and seas surged violently; water rose eight chi deep in level ground. Two thousand trees from Gaoling were uprooted, stone steles shifted slightly, and two gates of Wucheng flew off and fell. The following year, Quan died.

74. In the first month of Wufeng in the reign of Sun Liang of Wu, weeds in Jiaozhi miraculously transformed into rice. Long ago, when the Sanmiao were about to perish, their five grains changed species. This was an omen of a grass demon. After that, Liang was deposed.

75. In the second year of Wufeng under Sun Liang of Wu, in May, a large stone at Lili Mountain in Yangxian County rose up by itself. At that time, this was an omen signifying that Sun Hao would inherit the throne after a period of deposition and restore his family's position.

76. In the fourth year of Yongan under Sun Xu of Wu, a civilian named Chen Jiao from Anwu died. Seven days later, he revived and dug his way out of the tomb to Wucheng. This was an auspicious sign that Sun Hao would ascend the throne from a family that had previously been deposed.

77. After Sun Xu, in terms of clothing styles, the upper garments became long while the lower ones short; people also layered five or six collars on top but wore only one or two skirts underneath. This symbolized excessive luxury in the upper class and severe frugality among the lower class, reflecting a situation where those above had more than enough while those below lacked even basic necessities.

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1. Initially, during the reigns of Emperor Yuan and Emperor Cheng of Han, learned men had said: "During the Wei dynasty's reign of He, there will be a stone opened more than three thousand li westward, with five horses tethered to it. The inscription on it reads: 'Great campaign against Cao.'" When the Wei dynasty first rose to power, there was an opened stone in Liu Gu of Zhangye: it was first seen during the Jian'an era, formed during the Huangchu era, and its inscriptions were complete by the Taihe era. It measured seven xun around and one ren high at the center; with dark-colored material and plain patterns, images of dragons, horses, scales, deer, phoenixes, and immortals were clearly visible. This one event was the omen for the succession from Wei to Jin dynasties. In the third year of Tai Shi in the Jin dynasty, Zhangye's governor Jiao Sheng reported: "Comparing the original map of this commandery with the current stone inscription, there are differences in the number of characters. I have carefully prepared a diagram and submit it here." According to its inscription, there are images of five horses: one is ridden by a man wearing a flat-crowned headdress and holding a halberd. Another one resembles the shape of a horse but is incomplete. The inscription includes characters for "jin," "zhong," "Da Sima," "wang," "daji," "zheng," and "kaishou." Another one is arranged in lines, reading: "Jin should take it."

2. At the beginning of Tai Shi era under Emperor Wu of Jin, clothing was narrow at the top and wide at the bottom; those who wore such clothes all tucked their garments into their waists. This symbolizes a ruler's weakness and his ministers' indulgence. By the end of Yuankang, women wore two crotchless undergarments worn over their crossed-collared outer garments. This signifies inner things appearing outwardly. Those who made carriages valued lightness and fineness, frequently changing their designs; all used white bamboo strips for the trim. This is presumably a surviving image of ancient funeral chariots. It was an omen of calamity for the Jin dynasty.

3. The huchuang and mopa pan are instruments from Di people. Qiang zhu and Mo zhi are foods of the Di people. lø Since Tai Shi, these have been favored in China. Nobles and wealthy families necessarily kept such utensils. For festive banquets with distinguished guests, these were always served first. This was an early sign of the Rong and Di peoples invading China.

4. In the fourth year of Tai Kang in the Jin dynasty, in Kuaiji commandery, both pengqi and crabs transformed into rats. Their numbers covered the fields. They devoured large amounts of rice, causing a disaster. Initially, they had fur and flesh but no bones; their movement could not cross fields. After several days, all of them became female.

5. In the first month of the fifth year of Tai Kang, two dragons appeared in a well at the Wu Ku arsenal. Wu Ku is where emperors store their instruments of power and prestige; its buildings are deep and tightly constructed, not a place for dragons to dwell. Seven years after this event, feudal kings harmed one another; twenty-eight years later, indeed two Hu people usurped the imperial power, both with the character "long" in their names.

6. In the sixth year of Tai Kang under Emperor Wu of Jin, a tiger with two feet was captured in Nanyang. Tigers are yin spirits residing in yang, and they belong to the category of metal beasts. Nanyang is a name associated with fire. The metal spirit entering fire and losing its form was an omen of chaos in the royal family. In the seventh year, on the Jingchen day of the eleventh month, a four-horned beast appeared in Hejian. Heaven's warning seemed to say: "Horns are symbols of military power." Four represents the four directions. "There will be wars arising from all four directions." Later, the Prince of Hejian indeed linked up with forces from all four directions and became a source of rebellion.

7. In the ninth year of Tai Kang, there was a dead ox's head speaking in the northern frontier of Youzhou. At that time, the emperor suffered many illnesses and was deeply concerned about his succession; however, he did not entrust it with complete impartiality. This was a response to thoughts of confusion and disorder.

8. During the Tai Kang era, two carp appeared on the roof of Wu Ku. Wu Ku is a military storehouse; fish with scales and armor are also akin to military things. Fish represent extreme yin, while the roof symbolizes yang; a fish appearing on the roof signifies that extreme yin brings military calamity to challenge yang. When Emperor Hui first came to power, he executed the empress's father Yang Jun; arrows flew between the palace gates. The empress was deposed as a commoner and died in seclusion. By the end of Yuankang era, Lady Jia dominated the court, slandered and killed the crown prince; soon after, she was also executed and deposed. Within ten years, two maternal empress dowagers caused turmoil again—this was its fulfillment. From then on, calamity and disorder began to take shape. Jing Fang's "Yi Yao" said: "When a fish leaves the water and flies onto the roads, war is about to break out."

9. Initially, when making jia (sandals): women's were round-toed, while men's were square-toed. This was presumably intended to distinguish between men and women. By the middle of Tai Kang, all women wore square-toed jia, no different from men's; this was a sign of Lady Jia's jealous dominance.

10. In the Jin dynasty, when women tied their hair: after completing the style, they tightly bound it with silk ribbon around a ring; this was called "Xiezi JI." It first began in the palace, and soon spread throughout the country. In its later years, there came the events of Huai and Hui.

11. During Tai Kang era, people across the land performed a dance called "Jin Shi Ning." The dance involved lowering one's hands to hold cups and trays while turning them over repeatedly. The song went: "Jin Shi Ning dance, cups and trays turned upside down." This was a very ominous sign. Cups and trays are wine vessels, yet the name "Jin Shi Ning" implies that people at the time were merely preoccupied with eating and drinking, their minds unable to reach far ahead—like holding a vessel in one's hand.

12. During the Tai Kang era, throughout the land people used felt for head coverings and as trim on the waistband of pants. At that time, common people all joked: "China will surely be broken by the Hu." "For felt is a product of the Hu, and now it is used for head coverings, waistbands, and pant hems throughout the land. The Hu have already controlled three aspects—how could there not be defeat?"

13. At the end of Tai Kang era, in Jing and Luoyang, people sang a song called "Zhe Yang Liu." The melody began with words of bitterness and hardship from war, ending with descriptions of capture and beheading. Afterward, when Yang Jun was executed and the empress dowager died in seclusion, it fulfilled the omen of "Yang Liu."

14. In the first year of Tai Xi under Emperor Wu of Jin, a horse with horns grew in Liaodong, its horns located beneath both ears and three cun long. When the emperor passed away, the royal family suffered greatly from war disasters.

15. During Yuankang era under Emperor Hui of Jin, women's adornments included five military pendants. 蕞 They also made axes, halberds, spears, and ji from gold, silver, ivory, horn, and tortoiseshell, wearing them as hairpins. The distinction between men and women is a fundamental principle of the state; therefore, their clothing and food differ in rank. Now that women use weapons as ornaments, this is indeed an extremely ominous sign. Thus came the events involving Lady Jia.

16. In the third year of Yuankang, during the intercalary second month, six bells in front of the palace all wept tears; this lasted for five ke and then stopped. The previous year, Lady Jia had killed Empress Dowager Yang at Jinyong Cheng; as Lady Jia continued to commit evil without repentance, the bells wept tears, still grieving over it.

17. During Emperor Hui's reign, in Jing and Luoyang there was a person with both male and female bodies on one body; they could use both human functions and were especially fond of lust. The war and chaos in the land arose from the disorder of male and female energies, giving rise to this monstrous form.

18. During Yuankang era in Emperor Hui's reign, there was a girl named Zhou Shineng from Anfeng; at the age of eight, she gradually transformed into a male. By seventeen or eighteen, her

temperament and nature were fully formed. Her female body transformed but not completely; the male form was complete yet not thorough—she kept a wife but had no children.

19. In the fifth year of Yuankang, on March 12, there was a large snake in Linzi, about ten zhang long, carrying two small snakes; it entered the northern gate of the city and proceeded straight through the market into Prince Jing's Temple at Hanyang Cheng before disappearing.

20. In the fifth year of Yuankang on March 20 in Lv Xian, there was flowing blood stretching more than one hundred bu east to west; eight years later, Feng Yun caused chaos in Xu Zhou, killing and injuring tens of thousands.

21. In the seventh year of Yuankang, thunder struck and shattered a stone at Gaomei in the southern part of the city. Gaomei was a shrine within the palace for seeking children. Lady Jia, out of jealousy, intended to kill Emperors Huai and Min; thus, Heaven's anger was a sign that Lady Jia would soon be punished.

22. During Yuankang era, people throughout the land began to imitate each other in using black canes; they were held at the back for support and slightly rested on their ends when standing. By the time of Emperors Huai and Min, the royal family was plagued by many troubles; the central capital fell into ruin. Emperor Yuan, as a feudal minister, established virtue in the east to uphold the realm—this fulfilled the omen of the cane for support.

23. During Yuankang era, aristocratic youths gathered to drink while letting their hair down and going bare-chested, playing with their concubines and female servants. Those who opposed it were harmed for being virtuous; those who criticized it faced ridicule. People seeking to fit into the world felt ashamed not to participate in such activities. This was the budding sign of Hu and Di people invading China. Later, this led to chaos caused by the two Hu groups.

24. In the first year of Tai'an under Emperor Hui, at Xiajia Lake in Lushu Xian, Danyang, a large stone floated two hundred bu before landing on shore. The common people were astonished and told each other: "The stone is coming to find something." At that time, Shi Bing entered Jianye.

25. In the first year of Tai'an on April 15, a man entered in front of the hall from Yunlong Men, bowed twice facing north, and said: "I will become Zhongshu Jian." He was immediately arrested and beheaded. The imperial palace is a sacred, secret place; now a lowly person entered without being noticed by the gate guards—this was an omen that the palace would be abandoned and subordinates would overstep their superiors. After this, the emperor moved to Chang'an, and the palaces were left empty.

26. During Tai'an era, a cow ridden by Zhang Cheng, the Gongcao of Jiangxia, suddenly spoke: "The world is about to fall into chaos; I am very distressed. Where are you taking me?" Zhang Cheng and several of his attendants were all shocked and terrified. They then lied to it, saying: "We will let you return; do not speak again." The cow turned back halfway and returned home without being unyoked. It spoke again, saying: "Why have you returned so early?" Zhang Cheng became increasingly worried and fearful, but kept it secret and did not speak of it. There was a skilled diviner in Anlu Xian; Zhang Cheng followed him to consult the oracle. The diviner said: "Great misfortune." This is not a disaster for one family alone; the country will soon be plunged into war. The entire commandery will fall to ruin!" When Zhang Cheng returned home, the cow again stood on its hind legs and walked upright. The common people gathered to watch. That autumn, the bandit

Zhang Chang rose in rebellion. He first raided Jiangxia Commandery, deceiving and misleading the common people by claiming that the Han dynasty's mandate had been restored, with omens of a phoenix appearing and a sage ruler in this age. Those who joined his army all wore red head coverings to signify the auspiciousness of the Fire virtue. The common people, swayed by this, followed the rebellion as if returning home. Zhang Cheng's brothers all became generals and Duwei (military officers). Not long after, they were defeated. As a result, the entire commandery was devastated, with more than half of its people killed or wounded, and Zhang Cheng's family perished as well. Jing Fang's "Yi Yao" said: "When a cow can speak, its words foretell good or ill fortune."

27. Between Yuankang and Tai'an eras, in the regions of Jiang and Huai, there were broken straw sandals that gathered on their own along roads, with as many as forty or fifty pairs. Sometimes people would scatter them and throw them into the woods; but when they looked the next day, all of them had returned to their original state. Some said: "We saw cats carrying them and gathering them together." The world's interpretation was: "Straw sandals are the humble attire of people. They symbolize the toil and humiliation suffered by the common people." Broken sandals are a sign of exhaustion and hardship. A road is the means by which the four directions connect, through which royal commands travel back and forth. Now that broken sandals have gathered on the road, it symbolizes that the common people are exhausted and suffering; they will gather together to rebel, cutting off all directions and blocking royal commands."

28. In the first year of Yongxing era under Emperor Hui of Jin, when Prince Chengdu attacked Changsha, he turned his army back to Ye and stationed troops outside. That night, the tips of halberds all had flames, appearing from afar like hanging candles; but upon closer inspection, they vanished. After this, he ultimately suffered defeat and perished.

29. In the first year of Yongjia era under Emperor Huai of Jin, a servant girl from Wu Xian, Wu Jun, gave birth to a child with a bird's head, two legs with horse hooves, one hand, no hair, and a yellow tail as thick as a bowl.

30. In the fifth year of Yongjia, a servant girl in Fuhan Ling gave birth to one dragon, one daughter, and one goose. Jing Fang's "Yi Zhuan" said: "When a human gives birth to other creatures that are not normally seen, it is an omen of great war in the world." At this time, the emperor succeeded Emperor Hui and faced turmoil across the land; soon after, he was captured in Pingyang and killed by the rebellious Hu people.

31. In the fifth year of Yongjia era, in Zhang Lin's family from Jiaxing, Wu Jun, a dog suddenly spoke human words and said: "All people in the world will starve to death." As it turned out, there was indeed chaos caused by the two Hu tribes, and famine spread throughout the land.

32. In November of the fifth year of Yongjia, there was a yanshu emerging from Yanling. Guo Pu divined it and received the hexagram Lin turning into Yi, saying: "There will be an evil person in the eastern counties of this commandery who wishes to assume imperial authority." Soon after, he died as well."

33. In the first month of the sixth year of Yongjia, Wuxi Xian suddenly had four branches of a zhu荚 tree growing intertwined, appearing as if they were connected in one root. Previously, when Guo Pu divined the yanshu from Yanling and received Lin turning into Yi, he said: "Later there will be another strange tree growing, appearing auspicious but not truly so—it is a harmful plant." If this

occurs, within hundreds of li to the east and west there will certainly be someone who rebels against authority." After this strange tree appeared, Xu Fu from Wuxing later rebelled and killed the governor Yuan Xiu.

34. During Yongjia era in Shouchun City, a pig gave birth to something that looked like a human with two heads but it did not survive. Zhou Fu took it and examined it. An informed person said: "A pig is a northern domestic animal, symbolizing the Hu and Di tribes. The two heads represent the absence of an overlord." It was born and then died, a sign that it would not succeed." Heaven's warning seems to say: "To easily conceive schemes for personal gain will lead one to self-destruction." Soon after, Zhou Fu was defeated by Emperor Yuan.

35. During Yongjia era, scholars and officials competed to wear single-layered clothes made of raw silk. Informed people found this strange and said: "This is the ancient lianxiang cloth, which feudal lords wore to serve the Son of Heaven. Now they wear it without cause—there must be an omen for this!" After that, Emperors Huai and Min died in obscurity.

36. In the past, during Wei Wu's military campaign, white head coverings were made without cause; this was an ill omen of mourning and death. Initially, the front was cross-stitched to distinguish it from the back; it was named "Yan Qia," and this style spread. By the Yongjia period, people gradually removed the stitching and named it "Wuyan Qia." Women tied their hair loosely, even more so than before; their buns were too weak to stand on their own, with loose hair falling over their foreheads, barely covering their eyes. "Wuyan" means "shame," a term of disgrace. Hair covering the forehead is the appearance of shame and humiliation. The increasingly loose hairstyles indicate that in the world, rites and righteousness have been lost, people indulge their desires without restraint; when this reaches its extreme, it leads to great disgrace. Two years later, the Yongjia chaos erupted; the empire collapsed and common people suffered greatly, with no dignity left to live.

37. In the fourth year of Jianxing era under Emperor Min of Jin, the western capital fell; Yuan Huangdi first became King of Jin and took it upon himself to care for all under heaven. On the twenty-second day of the tenth month of that year, Hu Shi, wife of Ren Qiao, a county official in Xincai Xian at age twenty-five, gave birth to two girls who faced each other with their bellies and hearts joined together from above the waist down to below the navel. They were separated into individuals. This was surely an omen of the world not yet being unified. At that time, Neishi Lv Hui reported: "According to the Ru Ying Tu (Book of Auspicious Signs), 'Different roots sharing one body are called lianli.'" "Different fields producing from a single stalk are called jiahe." Even for plants and trees, such occurrences are considered auspicious; now two people share one heart—this is a divine omen from Heaven. Hence the Yijing says: "When two hearts are united, their strength can cut through gold." The auspicious sign of unity among all under heaven has appeared in the east of Chen. They could not contain their joy and excitement. We respectfully present a drawing of it." At the time, there were informed people who laughed at this. The gentlemen said: "It is difficult to truly understand things. Even with the talent of Zang Wenzhong, he alone worshipped Yuanju. It is recorded in historical texts and will never be forgotten for a thousand years. Therefore, scholars cannot afford not to study. Ancient people said: A tree without branches is called hui; a person who does not study is called gu (blind). When one's vision is blocked, it is as if there were an absence. Should we not strive?"

38. In the first year of Jianwu era under Emperor Yuan of Jin on June 1, Yangzhou suffered a great drought; in December, Hedong experienced an earthquake. In the twelfth month of last year, Du Yun

Ling Shi Chunyu Bo was executed; his blood flowed upward along a column to a height of two zhang and three chi before swirling downward again for four chi and five cun. At that time, Chunyu Bo died wrongfully; as a result, there was drought for three consecutive years. When punishments are unjustly imposed and the masses do not support them, then Yang energy prevails. Punishment is also a response to the atmosphere of injustice.

39. In July of the first year of Jianwu under Emperor Yuan of Jin at the eastern gate of Jinling, a cow gave birth to a calf with one body and two heads. Jing Fang's Yi Zhuan said: "A cow giving birth to a calf with two heads and one body is an omen that the world will be divided."

40. In April of the first year of Taixing under Emperor Yuan, Xiping experienced an earthquake and water gushed forth. In December, Luling, Yuzhang, Wuchang, and Xiling experienced earthquakes with water gushing forth and mountains collapsing. This was the omen corresponding to Wang Dun's rebellion against imperial authority.

41. In the first year of Taixing in March Wang Lian, governor of Wuchang, had a cow give birth to an offspring with two heads, eight legs, two tails, and one shared abdomen. It could not be born naturally; more than ten people had to pull it out using ropes. The calf died, but the mother cow survived. Three years later in the imperial garden, a cow gave birth to an offspring with one leg and three tails, which died immediately after being born.

42. In the second year of Taixing, Pu Yang Yan, a local official in Danyang Jun, had his horse give birth to a foal with two heads that split from before the neck. It died immediately after being born. This was an omen of political power residing in private hands, symbolized by the two heads. After this, Wang Dun rebelled against imperial authority.

43. At the beginning of Taixing, there was a woman whose genitalia were located on her abdomen below the navel. She came from China proper and arrived in Jiangdong. Her nature was lustful but she did not bear children. There was also a woman whose genitalia were on her head. She lived in Yangzhou. Her nature was also lustful. Jing Fang's Yi Yao said: "When a person gives birth to a child with genitalia on the head, it is an omen of great chaos in the world. If they are located on the abdomen, then there will be turmoil in the world." "If they are located on the back, it means there will be no descendants for the world."

44. During the middle of Taixing, when Wang Dun was stationed in Wuchang, a disaster struck Wuchang and fires broke out. Many people rushed to put them out; however, while they were fighting the fire at one location, it would break out elsewhere. Fires erupted simultaneously at dozens of locations across the east, west, south, and north, continuing for several days without ceasing. This was what the old saying meant by "disasters arise recklessly, and even a mobilized army cannot save them." This is an omen of a minister acting as a ruler, with excessive yang energy disrupting the proper order. At that time, Wang Dun rebelled and harbored ambitions to defy his sovereign; thus, this disaster occurred.

45. During the middle of Taixing soldiers tied their hair with red cloth bags. An informed person said: "Hair knots on the head represent Qian, symbolizing the ruler's way; a bag represents Kun, symbolizing the minister's way. Now, tying the hair knot with a red bag is an omen of ministers encroaching upon the ruler's authority. Those who wear clothes have upper sashes that are short and only reach to the armpits; those who wear hats also tie their necks with sashes—this is the lower pressing on the higher, leaving no place for the higher." Those who wear trousers have straight

panels without crotch openings or tapering—this is an omen of excessive expansion at the lower level." Soon after, Wang Dun plotted rebellion and launched two attacks on the capital.

46. In the fourth year of Taixing, while Wang Dun was in Wuchang, flowers resembling lotuses bloomed on the ceremonial staffs under his command. They withered and fell after five or six days. The commentary said: "The Yijing says, 'A withered willow tree produces flowers—how could this last long?'" "Now, wild flowers are blooming on a dead tree, and this is happening among the ceremonial staffs. This indicates that the richness of authority and the splendor of honor are like the sudden bloom of wildflowers—they cannot last long." After this, Wang Dun ultimately perished for his rebellion; an order was issued to execute and mutilate his corpse.

47. In the past, the handles of feather fans were carved with wooden patterns resembling their bone shapes, and ten feathers were used in a row to represent completeness. Initially, when Wang Dun launched a southern campaign, he first changed the design to a long handle that extended downward for easy gripping. He also reduced the number of feathers used, employing only eight. An informed person criticized this change by saying: "A feather fan is named after a wing. Creating a long handle means one will grasp the handle to control its wings. Changing from ten feathers to eight signifies taking away what is already prepared in order to weaken it further. This must be a sign of Dun's usurpation of authority, attempting to control the power of the imperial court. Moreover, he is trying to seize what does not belong to him with unworthy qualities."

48. At the beginning of Taining under Emperor Ming of Jin, there was a large snake in Wuchang that often resided in an old, empty tree at a former shrine. It would frequently raise its head to receive food from people. Jing Fang's Yi Zhuan says: "When a snake appears in the city, within three years there will be great military conflict and national distress." Soon after, there was Wang Dun's rebellion.

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1. Yu Shun farmed at Lishan, and obtained the "Yuli" from a rock by the riverbank; Shun realized that Heaven's mandate was upon himself, and he diligently practiced the Dao without tiring. Shun had a dragon-like face, a large mouth, and his hands were clenched in praise. Song Jun annotated: "Wubao means having the character 'Bao' in one's hand; it is a metaphor indicating that through labor and hardship, one receives commendation and thus attains great destiny."

2. After Tang had overthrown Xia, there was a severe drought lasting seven years, and the Luo River ran dry. Tang then prayed in person at Sanglin, cut off his claws and hair, offered himself as a sacrifice, and implored blessings from the Supreme Deity. At that moment, heavy rain immediately arrived, reaching all four seas.

3. Lv Wang fished at Weiyang. King Wen went out for a hunting expedition, and the divination said: "Today's hunt will yield one catch; it is not a dragon, nor a chi, nor a bear, nor a she-bear. It shall be a teacher for emperors and kings." As predicted, they found Tai Gong at the south bank of Wei River. They spoke with him, were greatly pleased, and took him back in the same carriage.

4. King Wu attacked Zhou, and upon reaching the riverbank, it rained heavily. Lightning flashed violently, and darkness fell. Waves surged on the river. The people were greatly frightened. King Wu said, "I hold authority over the world—who dares to oppose me?" The winds and waves immediately calmed.

5. In the fourteenth year of King Ai of Lu, Confucius had a dream at night in which he saw between three hual trees; in the states of Feng and Pei, there arose a red qi. He then called Yan Hui and Zixia to go with him to observe it. They drove the carriage to Fan Shi Jie, in the northwest of Chu, and saw a child herding cattle who had injured the left front hoof of an ox, binding firewood over it. Confucius said, "Child, come here! What is your surname?" The child said, "My surname is Chisong, my given name Shi Qiao, and my courtesy name Shouji." Confucius asked, "Have you seen anything unusual?" The child said, "What I saw was a creature resembling a deer, with the head of a sheep and horns on its head, the tips of which were fleshy. It was just heading westward." Confucius said, "The world already has a ruler. It is the red Liu. Chen and Xiang will serve as his assistants. The Five Planets have entered the well, following the planet Suixing." The child removed the firewood and revealed the ox to Confucius. Confucius hurried forward, and as the ox faced him, it covered its ear and exhaled three scrolls. Each scroll was three cun wide and eight cun long, containing twenty-four characters per scroll. The text stated that when the red Liu rises and Zhou falls, a red qi will arise, fire brilliance will flourish, Xuanqiu shall issue commands, and the emperor shall be Maojin.

6. Confucius compiled the Spring and Autumn Annals and composed the Classic of Filial Piety; after completing them, he observed a fast, faced the North Star, and bowed in reverence, reporting their completion to Heaven. Then a dense vapor arose, and white mist touched the ground; a white rainbow descended from above and transformed into a yellow jade piece three chi long with engraved characters on it. Confucius knelt to receive and read it, saying: "The precious text appears; Liu Ji shall hold it. Mao, Jin, Dao, located in the north of Zhen." The character Hezi shall appear; all under heaven will submit."

7. During the reign of Duke Mu of Qin, a man from Chencang dug in the ground and found an object that was neither sheep nor pig. He led it to present before Duke Mu. On the way, he met two boys; the boys said, "This is called Ao. It usually resides underground and feeds on the brains of the dead. If you wish to kill it, insert a cypress branch into its head." Ao said, "Those two boys are named Chen Bao. Whoever obtains the male shall become king; whoever obtains the female shall become a hegemon." The man from Chencang abandoned Ao and chased after the two boys, who transformed into pheasants and flew into Pinglin. The man from Chencang reported this to Duke Mu, who then mobilized a large hunting party; indeed, they captured the female. It transformed into stone again. They placed it between Qian and Wei rivers; during the reign of Duke Wen, a shrine was established in honor of Chen Bao. The male flew to Nanyang. Nowadays, Zhi Xian in Nanyang is that location. The state of Qin wished to mark its omen, so it named the county after it. Whenever a sacrifice was made at the Chencang shrine, there would appear red light over ten zhang long, coming from Zhi Xian and entering the Chencang temple, with a sound like that of a male pheasant. Later, Guangwu rose to power in Nanyang.

8. Song's official Xing Shi Zichen was well-versed in the principles of Heaven. In the thirty-seventh year of King Jing of Zhou, Duke Jing asked: "What omens does the Dao of Heaven indicate?" He replied, "Fifty years from now on the Dinghai day of the fifth month, I shall die. Five years after my death, on the Dingmao day of the fifth month, Wu will fall. Five years after its fall, you, my lord, shall pass away." Four hundred years after your passing, the Zhu king will rule over all under heaven." Soon enough, everything happened exactly as he had said. "The Zhu king ruling over all under heaven" refers to the rise of Wei. Zhu belonged to the Cao surname, and Wei also bore the Cao surname; both were descendants of Zhu. However, their chronological numbers are incorrect. It is unknown whether Xing Shi lost track of the numbers? Or perhaps, due to the passage of time, those who recorded it later made errors in transmission?

9. Wu, being a newly established state, lacked firm trust; border garrison commanders were all required to pledge their wives and children as collateral. This was known as "Baozhi Tongzi." Each day, there were dozens of young people who gathered together for entertainment and leisure. In the third year of Yongan during the reign of Sun You, in February, there appeared an unusual child about four chi tall and six or seven years old, wearing a green robe, who suddenly joined the group of children to play. The other children did not recognize him and all asked: "Whose child are you? Why have you suddenly come today?" He replied, "I saw that your group was playing joyfully, so I came along!" Upon closer inspection, his eyes emitted a radiant light, shining outward. The children were frightened and asked him again about the reason. The child replied, "Are you afraid of me?" "I am not a human being; I am the planet Yinghuo. I have something to tell you." "The Three Dukes will return to Sima." The children were greatly startled; some ran to inform the adults, who hurriedly went to see for themselves. The child said: "Shall I leave you now?" He raised his body and leaped, and immediately transformed. Looking up, they saw as if a piece of white silk was being drawn upward into the sky. Those adults who arrived still managed to see it. It floated higher and higher, gradually disappearing after a while. At that time, the government of Wu was strict and oppressive; no one dared to spread the news. Four years later Shu fell, six years later Wei was abolished, and twenty-one years later Wu was pacified: this indeed marked the return to Sima.

10. Du Shui Ma Wu recommended Dai Yang as Du Shui Lingshi. While returning home on leave, Yang was about to go to Luoyang when he dreamed of a divine person who told him: "Luoyang will fall; all people will cross south. In five years, Yangzhou must have an emperor." Yang believed this and thus did not go. Soon after, everything happened just as he had dreamed.

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1. In the early years of Zhongxing era of the Later Han, there was a man named Ying Shu from Ru'nan; he had four sons, and all were seen with divine light shining over their ancestral shrine. Shu saw the light and consulted an augur about it. The diviner said, "This is a heavenly omen of good fortune." "The descendants will surely prosper!" They then discovered gold. From then on, his

descendants held official posts and pursued scholarship, all gaining reputations for their talents. By the time of Ying Zhang, they had enjoyed seven generations of prominence and distinction.

2. Cheqi Jiangjun Ba Jun Feng Qian, courtesy name Hongqing, initially served as a Yilang. When he opened his sash case, two red snakes emerged; each about two chi long, they split and ran north and south respectively. He was greatly alarmed and fearful. Xu Jishan's grandson Xun, courtesy name Ningfang, had inherited the secret knowledge of his ancestors. Feng Qian invited him to perform a divination. He said: "This is an auspicious omen." "In three years from now, you will become a border general. About four or five li northeast of the official post, there is an office named after 'East.'" Five years later, he followed the Grand General on a southern campaign. Not long after, he was appointed as Shangshu Lang, Taifu of Liaodong, and Jiangjun of the Southern Campaign.

3. Zhang Hao of Changshan served as Liangzhou Shu. After a new rain in the sky, there was a bird resembling a mountain magpie that flew and soared into the marketplace before suddenly falling to the ground. People rushed to take it, but it transformed into a round stone. Hao struck and broke it open, finding within a golden seal inscribed with the words: "Seal of the Zhongxiao Hou." Hao reported this to the imperial court above, and the seal was stored in the secret treasury. Later, Yilang Ru'nan Fan Hengyi made a proposal: "This office has existed since the time of Yao and Shun. Now that Heaven has bestowed this seal, it is appropriate to reinstate the position." Hao later rose in rank and attained the post of Taiwei.

4. In Jingzhao Chang'an, there was a member of a family named Zhang who lived alone in one chamber; a dove flew in from outside and alighted on his bed. The man of the Zhang family made a vow: "If the dove brings me misfortune, it will fly up to the ceiling; if it brings me fortune, it shall immediately fall into my arms." The dove flew into his arms. When he reached out with his hand, the dove was no longer there, but instead he found a golden hook. He then treasured it. From that time onward, his descendants gradually became wealthy, their wealth multiplying ten thousandfold. A merchant from Shu arrived in Chang'an and heard of this; he then heavily bribed a servant girl, who stole the hook and gave it to the merchant. After losing the hook, the Zhang family gradually declined! Yet the Shu merchant also repeatedly encountered misfortunes and hardships, as if it did not bring him personal benefit. Someone informed him: "This is the will of Heaven." "It cannot be forcefully pursued." Thus, he returned the hook to the Zhang family; the Zhangs then prospered once more. Therefore, in Guanxi it was said that the Zhang family passed down the golden hook.

5. In the third month of the Zhenhe three year period of the Han dynasty, when it rained heavily, He Bingan was at home. At noon, he dreamed that a noble guest's chariots and horsemen filled his gate. Upon waking, he told this to his wife. Before the conversation was finished, an old woman arrived at their gate; she appeared to be over eighty years old, with white hair. She asked for shelter from the rain. The rain was heavy, yet her clothes were not even slightly dampened. After the rain stopped, they saw her to the gate, when she said to Bingan: "You have accumulated hidden virtue; Heaven today bestows a strategy upon you to expand your descendants." She then took out a talisman and strategy from her bosom, which was shaped like a bamboo slip, nine cun long, totaling 990 pieces, and gave it to Bingan. She said: "Whenever your descendants wear seals or sashes of office, their number shall be as these tallies."

6. Wei Shu, courtesy name Yangyuan, was a native of Fan, Rencheng. He lost his father at an early age and once went to Yewang. The host's wife gave birth that night, when suddenly they heard the sound of carriages and horses. They asked each other: "Is it a boy?" "A girl?" They replied, "A boy."

They recorded it. "At fifteen, he will die by arms." They then asked: "Who is the one lying there?" They replied, "It is Wei Gongshu." Fifteen years later, he visited the host and asked where the child born that night was. They said: "He died from an axe wound while cutting mulberry branches." Shu realized that he was destined to become a public official.

7. Jia Yi served as Taifu of Prince Changsha. On the Gengzi day of the fourth month, a feng bird flew into his residence and perched in the corner of his seat; after some time, it finally left. Yi consulted books to divine its meaning, which stated: "When a wild bird enters the house, the master will soon depart." Yi was alarmed by this and thus composed a Fu on the feng bird, equating life and death as well as misfortune and fortune, to resolve his fate and strengthen his will.

8. When Wang Mang assumed the regency, Taihou Zhi Yi of Dongjun Prefecture, aware that he would usurp the Han throne, plotted to raise an army in defiance. His elder brother Xuan taught students, and his lecture hall was always full. Dozens of geese and cranes were in the central courtyard when a dog ran in from outside, bit them, and they all died. They rushed to rescue them, but found their heads had been severed. The dog ran out the gate; when they searched for it, its whereabouts were unknown. Xuan was greatly horrified by this omen. Several days later, Wang Mang exterminated their three clans.

9. Wei Sima Taifu Yi Pinggong Sun Yuan's son Sun Yuan was beheaded along with his father. Before this, there had been several strange occurrences in the Sun family: a dog wearing a cap and headpiece, dressed in crimson robes, climbed onto the roof. loyd Suddenly, one child was found dead inside a steamer. In the northern market of Xiangping, flesh was born that measured several chi in length and girth. It had a head, eyes, mouth, and beak but no hands or feet, yet it moved and wavered. A diviner said: "Though it has a form, it cannot be completed; though it has a body, it makes no sound. The state will perish."

10. When Wu's Zhuge Ke returned from his campaign in Huainan, on the night before a court audience, he felt an unsettling disturbance of spirit and could not sleep all through the night. When the ceremony was completed and he hurried to leave, a dog grabbed his robe by the hem. Ke said: "Does the dog not want me to go?" He went out, then returned and sat down again. After a short while, he rose once more, and the dog grabbed his robe again. Ke ordered his attendants to drive it away. old When he entered, he was indeed killed. His wife, inside the room, said to a servant girl: "Why do you smell of blood?" The maid replied, "No." After a while, the smell became even stronger. She asked the maid again: "Why are your eyes and gaze so unusual?" The maid suddenly sprang up, her head nearly reaching the eaves, and with arms flailing and teeth gritted, she said: "Zhuge Ke was indeed killed by Sun Jun." At this moment, all in the household realized that Ke had died. Soon after, officials and soldiers arrived.

11. A Wu garrison commander named Deng Xi killed a pig to sacrifice it to the gods. After finishing the preparation, he hung it up, when suddenly a human head appeared and went to eat the meat. Xi drew his bow and shot at it, hitting the figure; it made a grating sound and circled around the house for three days. Later, someone reported that Xi had plotted rebellion, and his entire family was executed.

12. When Jia Chong campaigned against Wu, he once stationed at Xiangcheng; suddenly, the army lost track of his whereabouts. Chong's subordinate commander Zhou Qin was sleeping during the day when he dreamed that over a hundred people led Chong into a narrow path. Qin woke up in alarm and, hearing of Chong's disappearance, immediately went out to search for him. Suddenly he

saw the path from his dream and proceeded along it to look for Chong. Indeed, he saw Chong walking toward a mansion with many attendants. A high official sat facing south in the hall, his tone and expression severe, addressing Chong: "Those who will disrupt my family's affairs are surely you and Xun Xu." You have already misled my son and disturbed my grandson. I sent Ren Kai to depose you, but you did not leave; then I had Yu Chun scold you, yet you still refused to change your ways. Now that the Wu invaders are about to be pacified, you have just petitioned for Zhang Hua's execution. Your ignorance and stubbornness are all of this sort. If you do not reform and be cautious, punishment will come upon you day or night." Chong kowtowed until blood flowed from his head. The official said: "The reason you have extended your days and attained such titles is solely due to the merits of the Wei family. In the end, I will ensure that your descendants die between the bells and drums of mourning rites; your eldest son perishes in a golden wine cup, and your younger sons are trapped beneath withered trees. Xun Xu should suffer the same fate." His virtue is slightly less profound, so he will come after you. Beyond a few generations, the state's succession will also decline." After finishing his words, he ordered them to leave. Chong suddenly returned to the camp, his face haggard and his mind confused; it took him a full day before he recovered. Later, Mi died beneath the bell; Jia Hou drank golden wine and perished; Jia Wu was ultimately beaten to death with heavy rods. All events transpired exactly as foretold.

13. Yu Liang, courtesy name Wenkang, a native of Yanling, was stationed in Jingzhou. While using the latrine, he suddenly saw an object inside resembling a "Fangxiang," with both eyes entirely red and its body glowing; it gradually emerged from the earth. He then raised his arm and struck it with his fist. With a sound at the impact, it withdrew back into the ground. He then fell ill and remained in bed. The diviner Dai Yang said, "In the past, Su Jun served you and made a prayer for blessings at the White Stone Shrine, vowing to sacrifice one of your oxen. This vow has never been fulfilled." Therefore, you are being punished by this spirit and cannot be saved." The following year, Liang indeed died.

14. Liu Chong of Dongyang, courtesy name Daohong, lived in Hushu. Every night, several sheng of blood would appear on his doorstep, though no one knew where it came from. This happened three or four times. Later, when Chong became a Zhechong General and was ordered to lead a northern campaign, just before departing, all the cooked rice in his home turned into insects. Even when his family steamed or stir-fried food, it also transformed into insects. The more intense the fire, the stronger and larger the insects became. Chong then proceeded on his northern campaign; however, he was defeated at Tanqiu and killed by Xu Kan.

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1. Empress Deng of Han, also known as Deng Huoqi, once dreamed that she climbed a ladder to touch the sky; her body felt vast and perfectly clear and smooth, like stalactites. She then looked upward and drank it. To consult the dream interpreters about it. They said, "Yao dreamed of

climbing up to the sky, and Tang dreamed of reaching the firmament and smoothing it; these were all omens before the reigns of sage kings. The omen is auspicious beyond words."

2. Lady Wu, the wife of Sun Jian, dreamed that a moon entered her bosom while she was pregnant. Not long after, she gave birth to Cai. When Quan was pregnant, she also dreamed that a sun entered her bosom. She told Jian, "When I previously carried Cai, I dreamed of the moon entering my bosom; now I have again dreamed of the sun. What does this mean?" Jian said, "The sun and moon are the essence of yin and yang; they symbolize supreme nobility. My descendants will surely prosper."

3. Cai Mao, courtesy name Zili, was a native of Huai, Hedong, in the Han dynasty. Initially while he was in Guanghan, he dreamed that he sat in a great hall with three ears of grain above him on the extreme upper part. Mao took it and obtained the middle ear; yet, immediately after, he lost it again. He asked his chief clerk Guo He to interpret the dream for him. Ge said, "A great hall represents the image of an official residence. The presence of grain at the highest part signifies the greatest fortune for a subject. Taking the middle ear symbolizes the position of Zhongtai, the central administrative office. In terms of characters, combining "he" (grain) and "shi" (losing) forms the word "zhi," meaning rank or official position. Although it is said to be lost, this actually signifies receiving a salary or official post. "The central administrative office currently has an empty position; you will surely fill it." Within a few weeks, Mao was summoned to court.

4. Zhou Lanzei was poor but fond of the Way; after losing his wife, he plowed in the fields at night and became exhausted. He stopped to rest and lay down. He dreamed that Heaven's official passed by and felt compassion for him, ordering someone outside to provide assistance. The Keeper of Fate checked the records and said, "This man's appearance is poor; his fate does not extend beyond this. Only Zhang Chezi should be granted a fortune of ten thousand." "But Chezi has not yet been born; I request to lend it to him." The official of Heaven said, "Very well." At dawn he awoke and told the story. From then on, the couple worked together with all their strength, day and night to manage their livelihood; whatever they undertook was successful, and their wealth reached ten thousand. Before this, there was an old woman named Zhang who had once worked as a hired laborer at the Zhou family. She engaged in a sexual relationship outdoors and became pregnant. When her pregnancy term was complete, she was sent out of the house and stayed under a cart shed, where she gave birth to a child. The master went to visit her and felt pity for her loneliness and poverty; he made porridge to feed the child. He asked, "What name should I give your son?" The old woman said, "Since he was born under the cart shed and in a dream Heaven told me, I will name him Chezi." Zhou then realized and said, "In my previous dream I received money from Heaven. Someone named Zhang Chezi lent me the money; it must be this child." "The wealth should belong to him now." From then on, Zhou's fortune gradually declined day by day; as Chezi grew up, he became richer than the Zhou family.

5. Lu Fen of Xiayang, courtesy name Shiji, dreamed that he entered an ant's nest and saw a hall with three rooms. The structure appeared very precarious and open; the plaque above it read "Shenyu Tang."

6. Liu Zhuo, a clerk in the Wu Xuancao Office, was seriously ill and dreamed of a person who gave him a white yue single robe. The person said, "If you wear this robe, it will become dirty; if burned by fire, it becomes clean again." Zhuo awoke and indeed found the robe beside him. Whenever it became dirty, he would clean it with fire.

7. Liu Ya, a scribe assistant in Huainan, dreamed of seeing a green-spined lizard fall into his abdomen from the roof; as a result, he suffered from severe abdominal pain.

8. In the Later Han dynasty, Zhang Huan served as governor of Wuwei; his wife dreamed that the emperor gave her an official seal and sash, and she ascended a tower to sing. After waking up, she told Huan about it. Huan ordered an interpretation of the dream and was told, "Your wife is about to give birth to a son; later he will hold office in this commandery and die on this tower." Later, she gave birth to a son named Meng. During the Jian'an period, he indeed became governor of Wuwei and killed the regional administrator. When surrounded urgently by troops from Handan Shangzhou, Meng was ashamed of being captured and so ascended the tower and set himself on fire to die.

9. Emperor Ling of Han dreamed that he saw Emperor Huan, who angrily said, "What crime did Empress Song commit, for you to allow wicked villains to take her life?" Bohai Wang Kui had already demoted himself and was later executed. "Now Song's family and Kui have appealed to Heaven, and the Supreme Deity is furious; their crimes are beyond redemption." The dream was especially clear and discerning. After waking, the emperor felt fear; soon after, he died.

10. During the Wu dynasty, Xu Boshi of Jiaxing fell ill and invited Daoist priest Lü Shi to perform a ritual for spiritual protection. Shi had disciples Dai Ben and Wang Si; the three resided in Haiyan, and Boshi welcomed them to assist Shi. While lying down during the day, he dreamed of arriving at the gate of the Northern Dipper in Heaven and seeing three horses with bridles outside. They said, "Tomorrow one will come to welcome Shi, one to welcome Ben, and one to welcome Si." Shi awoke from the dream and told Ben and Si, "Since this is our time of death, we should hurry back home to say goodbye." They did not complete their task before leaving. Boshi was surprised and detained them. They said, "We are afraid we will not get to see our families again." A day later, the three men died at the same time.

11. Xie Feng of Kuaiji was on good terms with Guo Boyou, the governor of Yongjia. One day Xie suddenly dreamed that Guo and others were quarreling over money for playing cu pu by the Qiantang River. As a result, he was scolded by the water deity and fell into the river and died. Xie had already made arrangements for Guo's funeral matters. After waking up, Xie immediately went to visit Guo and played weiqi with him for a long time. After some time, Xie said, "Do you know why I came?" He then described the dream he had. Guo, upon hearing this, looked dejected and said, "Last night I also dreamed of quarreling with others over money, just as you described. How precise it is!" In a short while, Guo went to the toilet and suddenly collapsed, his breath ceasing. Xie then prepared funeral arrangements for him.

12. Xu Tai of Jiaxing, as a child, lost his parents and was raised by his uncle Wei, who treated him even better than his biological father. When Wei fell ill, Tai took great care of him with diligence. That night at the third watch, he dreamed of two men arriving in a boat carrying a box. They came to his bedside, opened the box, took out some documents, and showed them while saying, "Your uncle should die." While still in the dream, Tai immediately knelt down and prayed earnestly. After a long while, the two men asked, "Is there anyone else with the same name in your county?" Tai thought for a moment and told them, "There is Zhang Wei; he does not share your surname Xu." The two men said, "That can also be forced upon him." "Since you have shown filial devotion to your uncle, we will spare his life for you." Then they vanished and were never seen again. Tai awoke, and his uncle's illness gradually improved.

Volume 11
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1. Chu Xiongqiu traveled at night and saw a stone used for sleeping, mistaking it for a crouching tiger. He bent his bow and shot it. The golden feathers were lost, the wings clipped. Looking down, he realized it was a stone. He then shot at it again, but the arrow broke and left no mark. In the Han dynasty there was once again a Li Guang who served as governor of Youbeiping, and he shot a tiger and hit a stone, with results just like those. Liu Xiang said: "When sincerity reaches its peak, even metal and stone can be split by it; how much more so for people!" If one sings but no one harmonizes, if one moves but none follow, there must be something incomplete within. "He who can correct the world without leaving his seat seeks it from himself."

2. King Chu was touring the garden, and a white macaque was there. The king ordered an expert archer to shoot it; several arrows were fired, but the monkey caught them and laughed. Then he summoned Youji, who touched his bow, and immediately the monkey clung to a tree and howled. When the Six States were in power, Gengling told King Wei: "I can shoot a bird down with an empty bow." King Wei said: "Then is archery really capable of reaching such a level?" Gengling said: "Yes." After a while, they heard wild geese coming from the east. Gengling shot with an empty bow, and the bird fell down.

3. Qi Jinggong was crossing a river in Jiangyuan when a soft-shelled turtle bit the left hind horse, causing it to drown. Everyone was greatly alarmed. Guyezi then drew his sword and followed it, moving obliquely for five li, then against the current for three li, until he reached beneath the Pillar of Resistance (Di Zhu), where he killed it—it turned out to be a soft-shelled turtle. With his left hand holding the turtle's head and his right hand pulling back the left hind horse, he leaped up like a swan and sprang forth, raising his eyes to the sky and shouting loudly, causing the water to flow backward for three hundred bu. Those who watched all believed it was the river god.

4. Chu Ganjiang Moye made a sword for King Chu, and after three years it was completed. The king became angry and wanted to kill him. They had a pair of swords, male and female. His wife was pregnant, and when she was about to give birth, her husband said to her: "I made a sword for the king, which took three years to complete; now he is angry. If I go there, he will surely kill me." "If you give birth to a son, when he grows up, tell him: 'Go out of the door and look toward Mount Nan. There is a pine tree growing on a rock; the sword will be behind it.'" With that, he took the female sword and went to see King Chu. The king became very angry and had it examined; there were two swords, one male and one female. The female was brought, but the male did not come. The king was furious and immediately killed him. Moye's son was named Chi. After growing up, he asked his mother: "Where is my father?" His mother said: "Your father made a sword for King Chu. It took three years to complete, but the king became angry and killed him." "When he left, he entrusted me with these words: 'Tell your son: Go out of the door and go to Mount Nan. There is a pine growing on a rock; there you will find the sword behind it.'" With that, the son went out of the house and looked southward. He saw no mountain, but only a stone slab beneath a pine column in front of the hall. So he took an axe and broke open its back, retrieving the sword. Day and night he thought

about avenging King Chu. The king dreamed of a boy with an inch-wide space between his eyebrows, saying that he wished to take revenge. The king immediately offered a reward of one thousand gold pieces for him. loyd The boy heard about it, fled away, went into the mountains, and sang as he walked. A traveler happened to meet him. He said: "You are young." "Why are you crying so bitterly?" The boy replied, "I am the son of Ganjiang Moye. King Chu killed my father, and I want to avenge him." The traveler said: "I have heard that the king is offering one thousand gold pieces for your head. Bring me your head and the sword, and I will avenge it for you." The boy said: "That would be wonderful." He immediately cut his own throat, took the head and sword in both hands, and presented them. Then he stood stiffly upright before collapsing. The traveler said: "I will not betray you." With that, the body fell down. The traveler took the head to see King Chu, who was greatly pleased. The traveler said: "This is the head of a brave warrior. It should be boiled in a cauldron." The king followed his words. They boiled the head for three days and three nights, but it did not become soft. Suddenly, the head leaped out of the cauldron, its eyes wide open in great anger. The traveler said: "This boy's head will not soften; I wish the king himself would come to look at it. It is bound to soften then." The king went there in person. The traveler raised the sword toward the king, and the king's head immediately fell into the cauldron. The traveler then raised the sword to his own head, which also dropped into the cauldron. The three heads were all boiled until unrecognizable. They then divided the meat and buried it separately. Therefore, this place became known as Sanwang Mu, the Tomb of Three Kings. It is now located within the borders of Yichun Xian in Nanhe, Ruzhou.

5. During the reign of Emperor Wu of Han, Cangwu Jia Yong served as governor of Yuzhang. He possessed divine skills. When he went beyond his jurisdiction to suppress bandits, he was killed by them and lost his head. Yet he mounted his horse and returned to camp; all rushed over to see Jia Yong. From within his chest, a voice from Jia Yong said: "The battle was not successful, and I was injured by the bandits." "Would you all like to see if there is a good head?" "What about having no head at all?" The officials wept and said: "Having a head is better." Jia Yong said: "Not necessarily so. Being without a head is also good." After saying this, he died immediately.

6. Shi Liang's sister, a woman from Bohai, had been promised in marriage but the arrangement did not come to fruition. Liang became angry and killed her, cut off her head, and returned it, throwing it beneath the stove. He said: "I should have her cremated by fire." The head spoke, saying: "When you promised to marry me, how could I have imagined it would end like this?" Later she was seen in a dream saying: "I am returning your belongings." Upon waking, he found the fragrant ribbons and golden hairpins that had once been given to her.

7. During the reign of King Ling of Zhou, Chang Hong was killed; people from Shu therefore collected his blood. After three years, it transformed into a piece of emerald.

8. Emperor Wu of Han was touring eastward and had not yet left the Hangu Pass when something blocked his path. It measured several zhang in length, its appearance resembling that of a bull with blue eyes shining brightly; it had four legs, sank into the ground, moved but did not move away. All the officials were greatly alarmed. Dongfang Shuo then requested to pour wine over it. After pouring dozens of hu of wine, the creature disappeared. The emperor asked why this happened. Dongfang Shuo replied: "This is a creature born from the accumulated sorrows and worries of people. It must be an area where Qin dynasty prisons were located; otherwise, it would have been a gathering place for criminals or forced laborers. Wine dispels sorrow, and that is why it could eliminate the

creature." The emperor said: "Ah! How extensive is the knowledge of a learned scholar, to reach such an understanding!"

9. In the Later Han dynasty, Liang Fu, courtesy name Hanru, was a native of Xindu, Guanghan. As a young man, he served as an assistant official and never accepted even a cup of water or a bowl of soup from others. When serving as an officer, both major and minor affairs were handled properly; the magistrates and county officials all held their hands in awe. At that time, the summer was dry and there was a drought. The governor exposed himself in the courtyard to pray for rain, but still no rain fell. Fu went out with an official of the Five Officials Office to pray at the mountains and rivers, vowing: "Fu is a loyal minister of this commandery; I have failed to offer advice, submit loyalty, recommend virtuous people, or remove wicked ones, and thus failed to harmonize the people. This has led to heaven and earth being cut off from each other, all things withering and drying up, and the common people anxiously waiting for relief without anywhere to appeal their grievances. The blame lies entirely on me, Fu." "Now, the governor of this commandery has reflected on his own faults and exposed himself in the central courtyard to atone for his sins and pray for blessings for the people. His sincere devotion has not yet moved heaven; therefore, Fu dares now to swear: If by noon there is still no rain, I will offer my life as a sacrifice for this disgrace." He then piled up firewood and was about to burn himself. By noon, the mountain air turned dark, thunder arose, and heavy rain began to fall, moistening the entire commandery. The world thus praised his utmost sincerity.

10. He Chang was a native of Wu Jun. As a young man, he loved the Way and its arts and lived in seclusion. When there was an extreme drought in his village and people and things were withering away, Governor Qing Hong sent a clerk from the household office to visit him, presented him with seals and sashes, and asked him to serve as governor of Wuxi. Chang refused it. He stepped back and sighed, saying: "There is a disaster in the commandery; how can I remain content with my moral cultivation!" He then traveled to the county, stayed in a house named Mingxing, and locusts perished there. Chang immediately left secretly. Later he was recommended for the positions of Fangzheng and Bohu, but both times he declined them, eventually passing away at home.

11. In the Later Han dynasty was Xu Xu, courtesy name Jingqing, a native of Youquan, Wu. As a young man he served as a judicial clerk and enforced laws with fairness and thoroughness. When serving as the magistrate of Xiahuang, a great locust plague occurred in the neighboring counties; there was no living grass left in the fields. When they reached the border of Xiahuang, however, the locusts flew away and did not gather. The regional inspector on an inspection tour blamed Xu for failing to deal with the problem. Xu resigned from his post, and at once the locusts arrived in response. The regional inspector apologized to Xu, requesting him to return to office, and immediately the locusts flew away.

12. Wang Ye, courtesy name Zixiang, served as the governor of Jingzhou during the reign of Emperor He of Han. Whenever he traveled on official business, he would bathe and fast in preparation, praying to heaven and earth for guidance, so that his foolish heart might be assisted and no innocent people wronged. During the seven years he governed the commandery, benevolent governance prevailed; harsh and evil deeds did not arise, and there were no jackals or wolves in the mountains. When he died by the Xiang River, two white tigers appeared, bowing their heads and dragging their tails, staying overnight to guard his side. After the funeral procession passed, the tigers crossed the commandery's border and suddenly disappeared. The people jointly erected a monument for him, naming it "Xiangjiang Baihu Mu," the Tomb of the White Tigers of Xiangjiang.

13. During the Wu dynasty, Ge Zuo served as governor of Hengyang. In his commandery there was a huge log jammed across the river that could create supernatural disturbances. The local people built a temple for it; travelers prayed and made sacrifices to it. If they did so properly, the log would sink beneath the water; if not, the log remained floating, and their boats were destroyed as a result. Before Zuo was about to leave office, he prepared many axes and tools in order to remove the burden from the people. The next day, he was to go there; that night, they heard loud noises in the river as if people were speaking. When they went to investigate, they found that the log had moved away and floated downstream for several li, stopping at a bend in the river. From then on, travelers no longer suffered from shipwrecks or drownings. The people of Hengyang erected a monument for Zuo, inscribed with the words: "With upright virtue and prayers to ward off calamity, the divine wood was moved."

14. Zengzi followed Zhongni in Chu when he suddenly felt a stirring of emotion, so he bid farewell and returned home. He asked his mother why this was, and she said, "I missed you so much that I bit my finger." Confucius said, "The filial piety of Zeng Can is so refined that it can move even across ten thousand li."

15. Zhou Chang was kind and compassionate by nature, deeply filial from a young age. He lived alone with his mother, and whenever he went out or returned home, if the mother wished to call him, she would bite her own hand; Chang would then feel pain in his hand and come immediately. The assistant official of the commandery did not believe this. He waited for Chang to be in the fields, then had his mother bite her hand, and Chang immediately returned home. In the second year of Yuanshu, he became governor of Henan. At that time, a severe summer drought persisted and prolonged prayers for rain went unanswered; Chang collected and buried more than ten thousand bones of those who had died in Luoyang but were not properly interred, establishing a communal grave for them. Immediately after this act, timely rains fell.

16. Wang Xiang, courtesy name Xiuzheng, was a native of Langya. He was extremely filial by nature. After losing his parents at an early age, he had a stepmother named Zhu Shi who was unkind and often slandered him, causing him to lose the affection of his father. He was frequently ordered to clean out the cowshed. When his parents fell ill, he never removed his belt or changed clothes, staying by their side constantly. Once, his stepmother desired fresh fish. At the time, it was bitterly cold and the river was frozen over. Xiang removed his clothes and prepared to break the ice in search of fish when suddenly the ice cracked on its own, and two carp leaped out. He caught them and returned home with them. His stepmother then longed for roasted yellow quail. Soon after, dozens of yellow quails flew into his tent, and he once again provided them to his mother. The local people were astonished and marveled at this, believing it was the result of Xiang's filial devotion moving heaven itself.

17. Wang Yan was extremely filial. His stepmother, Bu Shi, once desired fresh fish during the severe winter and ordered Yan to find some, but he could not obtain any and was beaten until his blood flowed. Yan then went to Fen River, wept while knocking on the ice, when suddenly a fish five chi long leaped onto the ice; Yan caught it and presented it to his mother. Bu Shi ate it, but even after several days, it did not finish. At this point she realized the truth and treated Yan as her own son.

18. Chu Liao lost his mother at an early age and served his stepmother with utmost filial devotion. When his stepmother suffered from a boil, her condition grew worse day by day; Liao gently sucked the wound for her until blood came out, and only then did she feel relief enough to sleep peacefully

that night. She then dreamed of a small child who told her, "If you eat a carp, your illness will be cured and your life may be prolonged." Otherwise, you will not live much longer." The stepmother awoke and told Liao. At that time it was December, the river was frozen solid, so Liao looked up to heaven, sighed and wept, then removed his clothes and lay down on the ice. A child appeared and struck where Liao was lying; suddenly, the ice cracked open and a pair of carp leaped out. Liao took the fish to offer to his mother, and her illness immediately healed. She lived to be 133 years old. This was surely because his utmost filial devotion moved the heavens and deities, whose clear response was thus manifested. This is similar to the stories of Wang Xiang and Wang Yan.

19. Sheng Yan, courtesy name Wengzi, was a native of Guangling. His mother, Wang Shi, became blind due to illness, and Yan personally served and cared for her. Whenever his mother ate, he would feed her himself by mouth. Because his mother's illness had lasted for a long time, the servant girl was often beaten by Yan. Filled with resentment, when she learned that Yan would be away briefly, she took some grubs, roasted them and offered them to the mother as sweetened food. The mother ate it, thinking it delicious, but suspected it was something unusual and secretly kept some of it to show Yan. When Yan saw the grubs, he embraced his mother in grief and wept bitterly, fainting before regaining consciousness again. His mother's eyes suddenly opened clearly, and from then on her sight was restored.

20. Yan Han, courtesy name Hongdu, had an elder sister's husband's wife, Fan Shi, who became blind due to illness. A physician prescribed a remedy requiring the gall of a Chinese water snake, and although he searched diligently for it, there was no way to obtain one. Han sighed and lamented for a long time. One day, while sitting alone during the daytime, he suddenly saw a green-robed child about thirteen or fourteen years old who handed him a blue silk pouch. Han opened it to find that it contained a snake's gall. The child slowly stepped out the door and transformed into a green bird, flying away. After obtaining the gall, the medicine was prepared, and his sister-in-law's illness immediately healed.

21. Guo Ju was a native of Longlv, or so it is said, from Wen in Hedong. He had three brothers; they lost their father at an early age. After the funeral rites were completed, his two younger brothers requested to divide the property and received 20 million coins in total, each taking one part worth 10 million. Ju alone lived with his mother in a rented house while he and his wife worked as laborers or hired themselves out to support their household expenses and care for her. After living like this for a while, his wife gave birth to a son. Ju thought that having the child would interfere with serving his mother in two ways: first, because raising a child would distract from caring for her; second, when an elder received food, she was happy but would divide it among grandchildren and reduce her own portion. So he dug a hole in the field intending to bury the child, but instead found a stone cover. Beneath it lay a cauldron of gold with red script inside that read: "For Guo Ju, the filial son; one cauldron of golden treasure is granted to you." From then on, his name spread throughout the world.

22. Liu Yin of Xinxing, courtesy name Changsheng, lost his father at the age of seven. He mourned with such deep sorrow that it exceeded customary rites and observed a three-year mourning period without ever smiling or showing his teeth. While serving his great-grandmother Wang Shi, he once dreamed at night that someone told him, "There is millet beneath the western fence." After waking up, he dug there and found fifteen zhong of millet. It was marked with an inscription that read: "One hundred dan of millet for seven years, granted to the filial son Liu Yin." From then on, they ate from it for seven years before it was finally exhausted. When Wang Shi passed away, Yin and his wife mourned so deeply that their bodies wasted away, nearly losing all vitality. At the time, the coffin

was in the mourning hall when a fire broke out at their western neighbor's house. The wind was fierce, but Yin and his wife knelt before the coffin and wept loudly; the fire then extinguished itself. Later, two white doves came to nest in a tree in their courtyard.

23. Yang Gongbo was a native of Luoyang Xian, You Commandery. Originally engaged in trade and commerce for a living, he was deeply filial by nature. When his parents died, they were buried on Wuzhong Mountain, so he settled there permanently. The mountain was eighty li high and had no water at the summit. Gongbo drew water from below, boiled it into a charitable drink at the hilltop, and all travelers were allowed to drink freely. After three years, a man came to drink and gave him one dou of pebbles, telling Gongbo to plant them in good land with stones at Gaoping. He said, "Jade will grow from there." Gongbo had not yet married, so the man added, "You will later find a good wife." After finishing his words, the man disappeared. He planted the stones and for several years often went to check on them, finding jade seeds growing upon the rocks—something no one else knew. There was a woman from the Xushu family, a prominent clan of You Beiping, who was known for her virtue. Many people sought to marry her, but she refused them all. Gongbo then tried to propose to Xushu, who laughed at him and said mockingly, "Bring me two white jade discs, and I will agree to the marriage." Gongbo went to his jade field and found five pairs of white jade discs with which he made a proposal. Xushu was greatly astonished, and so gave her daughter in marriage to Gongbo. The Son of Heaven heard about this and found it extraordinary; he appointed Gongbo as an official of the rank Daifu (Doctor). He then built four large stone pillars at each corner of the jade field, each one zhang tall, and named a central area covering one qing "Juyuan," or Jade Field.

24. Heng Nong, courtesy name Piaoqing, was a native of Dongping. He lost his parents at an early age and served with utmost filial devotion to his stepmother. He once stayed overnight at a neighbor's house when thunder and wind arose, and he frequently dreamed of tigers biting his feet. Nong called out to his wife and they both went into the courtyard, where he kowtowed three times in prayer. Suddenly the house collapsed, killing more than thirty people; only Nong and his wife were spared.

25. Luo Wei, courtesy name Deren, lost his father at eight years old and served his mother with utmost filial devotion. His mother was seventy years old; when the weather became bitterly cold, he would warm her sleeping mat with his own body before allowing her to lie down there.

26. Wang Pouchou, courtesy name Weiyuan, was a native of Yingling, Chengyang. His father, Yi, had been executed by Emperor Wen. Pou built a hut beside his father's tomb and visited the site to kneel and bow in mourning at dawn and dusk. He would climb onto the cypress trees, weep bitterly, and cry so much that tears fell upon them; the trees withered as a result. His mother had been afraid of thunder, and after her death, whenever there was thunder, Pou would go to the tomb and say, "Pou is here."

27. Zheng Hong was transferred to serve as governor of Linhuai. A local resident, Xu Xian, was in mourning and expressed deep grief; a white dove built its nest beside his door. Hong recommended him for the position of Xiaolian (Filial and Upright). The imperial court praised him as "Baijiu Lang," or the White Dove Scholar.

28. During the Han dynasty, a filial woman from Donghai cared for her mother-in-law with great diligence. Her mother-in-law said, "My daughter-in-law has worked hard to care for me; I am already old. Why should I not spare my remaining years and burden this young girl any longer?" She then hanged herself. Her daughter reported to the authorities, saying, "My mother-in-law killed my

mother." The officials arrested and detained her. She was subjected to brutal interrogation and torture, and the filial woman could not endure the pain; she falsely confessed. At that time, Yu Gong was a judicial official and said, "This woman has cared for her mother-in-law for more than ten years and is known throughout the region for her filial devotion. She must not have killed her." The governor did not listen. Yu Gong, unable to prevail in his argument, took the case documents and wept at the government office before leaving. Afterward, the commandery suffered from a prolonged drought; no rain fell for three years. Later, when a new governor arrived, Yu Gong said, "The filial woman should not have been put to death. The previous governor wrongfully executed her; the blame must lie here." The new governor immediately went in person to offer sacrifices at the filial woman's tomb, and erected a memorial tablet for her. At once it rained from heaven, and that year there was an abundant harvest. The elders passed down the story, saying: "The filial woman's name was Zhou Qing. As she was about to be executed, a cart carrying a ten zhang bamboo pole with five banners hanging from it was brought out. Standing before the crowd, she vowed, 'If I am guilty, may I die and my blood flow downward; if I have been wrongfully killed, then my blood shall flow upward.'" After the execution was carried out, her blood turned a bluish yellow and climbed up along the bamboo pole and banners to the top, then flowed back down again.

29. Sha Xiannihe of Qianwei had a daughter named Xiong. In the third year of Yongjian, Nihe served as gongcao in the county and was sent by County Magistrate Zhao Zhi to deliver an official letter and pay respects to the governor of Bashu Commandery. In October, while traveling by boat, he fell into the water at Chengtuan and drowned; his body was lost and never recovered. Xiong mourned bitterly, her heart set on death. She told her younger brother Xian and her husband that they should diligently search for their father's body; if it could not be found, she intended to drown herself in order to find him. At the time, Xiong was twenty-seven years old and had two sons: Gong, five years old, and Shai, three years old. She made a pair of embroidered sachets for each child, filled them with gold, pearls, and rings, fastened them around her children's necks, and wept without ceasing; the entire clan secretly worried about her. On the fifteenth day of December, when their father's body still could not be found, Xiong boarded a small boat at the spot where her father had fallen and wept several times before finally throwing herself into the water. She was swept away by the swirling current and sank to the bottom. She appeared in a dream to her brother, saying, "On the twenty-first day, I will emerge together with our father." As predicted by the dream, on that day she and her father were seen holding hands as they floated up from the river. The county magistrate reported to the commandery governor, who in turn submitted a memorial to the imperial court. The emperor then ordered the household affairs officer to erect a monument for Xiong and have her image carved on it so that all would know of her utmost filial devotion.

30. The wife of Yueyangzi from Henan was a woman whose family name is unknown. She personally toiled diligently to support her mother-in-law. Once, a chicken from another household mistakenly entered their courtyard, and the mother-in-law secretly killed it and ate it. The wife wept before the chicken without eating anything. Her mother-in-law was surprised and asked her why she did so. The wife said, "I am ashamed of our poverty that has caused you to eat meat not belonging to us." Hearing this, the mother-in-law finally abandoned it. Later, a bandit attempted to assault her and first took her mother-in-law hostage. When the wife learned of this, she grabbed a knife and went out. The bandit said, "Drop your knife." "If you obey me, you will be safe; if not, I shall kill your mother-in-law." The wife looked up to the sky and sighed, then cut her own throat and died. The bandit did not kill the mother-in-law either. When the commandery governor heard of this, he captured and executed the bandit, bestowed silk and cloth upon the wife as a reward, and gave her a proper burial in accordance with rites.

31. Yu Gun, courtesy name Shubao. In the middle of Xianning, a great plague broke out; his two elder brothers both died, and his next eldest brother Pi was also near death. As the epidemic raged, their parents and younger brothers all moved outside to stay away from it, but Gun alone remained behind and did not leave. His uncles and elder brothers tried to persuade him to go as well, but he said, "Gun's nature is fearless of illness." He then personally took care of his brother, not sleeping day or night. At intervals, he would also go to the coffin and mourn without ceasing. After more than ten weeks of this, as the epidemic began to subside, his family returned home. Pi's illness gradually improved, and Gun himself remained unharmed.

32. Han Peng, a retainer of King Kang of Song, married He Shi, who was beautiful; King Kang took her for himself. Peng resented this, and the king imprisoned him, sentencing him to serve as a laborer on city construction. His wife secretly sent Peng a letter, with an ambiguous message that read: "The rain is heavy and continuous; the river's waters are deep. The sun rises right at my heart." Later, when King Kang obtained this letter, he showed it to his attendants, but none of them could understand its meaning. One of the ministers, Su He, replied, "The rain is heavy and continuous—this means sorrow and longing. The river's waters are deep—meaning one cannot go back and forth." "The sun rises right at the heart—it means a resolve to die." Soon after, Peng committed suicide. His wife then secretly weakened the seams of her clothes. When the king took her up to a terrace, she threw herself off it. The attendants tried to catch her, but because her clothes had rotted and tore in their hands, she fell and died. She left a note tied to her sash that read: "The king benefits from my life, but I benefit from death. I wish for you to grant my remains and bones to Peng so we may be buried together." The king was furious, but refused her request. He ordered the local people to bury her separately; their graves were visible from each other. The king said, "You two love each other so much that if you can manage to have your graves joined together, then I will not stop you." In a short time, a large zhi tree sprouted at the ends of their two graves. Within ten days, it had grown thick enough to encircle an adult's arms; its trunk bent toward each other, roots intertwined below and branches entwined above. In addition, there were mandarin ducks, one male and one female, who always perched on the tree. They never left it in the morning or evening, but instead clasped their necks together and cried mournfully; their calls moved people deeply. The people of Song were moved by this and thus named the tree "Xiangsi Tree," or "Tree of Yearning." The name "xiangsi" (yearning) originates from here. People in the south say: these birds are the spiritual essence of Han Peng and his wife. Today, SuYang has a city called Hanpeng Cheng; its songs and ballads still remain to this day.

33. At the end of the Han dynasty, Shi Man, governor of Lingyang Commandery, had a daughter who fell in love with one of his clerks. She secretly sent her servant girl to fetch some leftover water from the clerk's hand-washing basin and drank it; as a result, she became pregnant. Later, when the child was old enough to walk, the governor had him brought out and ordered that he be taken to find his father. The child crawled straight into the clerk's arms. The clerk pushed the child down to the ground, and it turned into water. After thoroughly investigating the matter, they recalled all that had happened before; thus, the governor married his daughter to the clerk.

34. To the west of Poyang lies Wangfu Gang. Long ago, a native of the county named Chen Ming was to marry Mei Shi; before their marriage could be completed, however, an evil spirit fraudulently took the bride away. Ming went to consult a fortune-teller, who declared: "Go fifty li northwest and seek her there." As instructed, Ming went in that direction and found a large cave, deep and bottomless. He lowered people into the cave with ropes and thus recovered his wife. Ming then had his wife go out first, but the neighbor Qin Wen, who had accompanied Ming, did not take him in

return. His wife vowed to remain faithful and climbed the summit of this hill to gaze for her husband, after which it was named.

35. In the Later Han, Deng Yuanyi of Nankang had a father named Bo kao, who served as Shangshu Puye. When Yuanyi returned to his hometown, he left his wife behind to care for her mother-in-law, and she was very diligent in doing so. The mother-in-law hated her and locked her up in an empty room, restricting her food and drink. She became emaciated and weak, growing weaker day by day, yet she never uttered a word of complaint. At the time, Bo kao was suspicious and asked about it. Yuanyi's son Lang, who was only a few years old at the time, said: "My mother is not ill; she just suffers from hunger." Bo kao wept and said, "How could I have thought my own sister-in-law would bring about such a calamity!" He sent her back to her family and allowed her to remarry; she became the wife of Hua Zhong. Zhong served as Jiangzuo Dajiang, and when his wife rode in a ceremonial carriage out of the palace, Yuanyi watched from the roadside. He told others, "This is my former wife; she had no wrongdoing. My family treated her cruelly, but we were originally equal." His son Lang, who at the time was a lang (a palace official), received letters from his mother but never replied. When she sent him clothes, he would immediately burn them. The mother did not take offense or dwell on it. Wishing to see her son, the mother went all the way to Li Shi's hall at her in-laws' home and had someone summon Lang with an excuse. When Lang arrived, saw his mother, he bowed twice and wept bitterly; then he rose and left. The mother ran after him and said, "I nearly died." "Ever since I was cast out by your family, what crime or wrongdoing have I committed to be treated in such a way!" Because of this, their relationship was severed forever.

36. Yan Zun served as governor of Yangzhou and was on an inspection tour when he heard a woman by the roadside weeping, but her crying did not sound sorrowful. He asked whose death she was mourning. She replied, "My husband died in a fire." Zun ordered the officials to carry the corpse over and spoke with her. After finishing, he told the officials, "The dead man himself said that he was not killed by fire." He then detained the woman and ordered someone to guard the corpse, saying, "There must be injustice here." The official said, "Flies have gathered around his head." Zun ordered the body to be examined and found an iron awl piercing through the top of the skull. After investigation, it was discovered that she had killed her husband for adultery.

37. In the Han dynasty, Fan Shi, courtesy name Juqing, was a native of Jinxian, Shanyang. He also had another name, Fan. He was friends with Zhang Shao from Ru'nan; Shao's courtesy name was Yuanbo. The two studied together at the Taixue (Imperial Academy). Afterward, when they said farewell and returned to their hometowns, Shi told Yuanbo, "In two years' time, I shall return." "I will visit you again and pay respects to your parents; then we can see each other's children." Thus, they set a specific date for their meeting. When the appointed day finally arrived, Yuanbo informed his mother and requested to prepare food in order to await Shi's arrival. His mother said, "A separation of two years, with a promise made from a thousand li away—how can you be so certain he will come?" Yuanbo replied, "Juqing is a man of integrity; he would never break his word." His mother said, "If that's the case, I shall prepare wine for you." On the appointed day, Shi indeed arrived. They ascended to the hall, paid their respects, drank together, and parted in joy. Later, Yuanbo fell ill with a serious illness; his fellow native Dao Junzhang and Yin Zizheng visited him day and night. On his deathbed, Yuanbo sighed and said, "I regret not seeing my friend in death." Zizheng replied, "Dao Junzhang and I have devoted ourselves to you. If these are not true friends who would die for you, then whom else should we seek?" Yuanbo said, "These two of you are merely my living friends." "The so-called 'friend in death' is Fan Juqing from Shanyang." Soon after, Yuanbo passed away. Shi suddenly had a dream in which he saw Yuanbo wearing dark ceremonial

robes, with hanging sashes and barefoot sandals, calling out, "Juqing!" "On the day of my death, I shall be buried at that time." "I will return to the Yellow Springs forever." "You have not forgotten me, how could you possibly come in time!" Shi suddenly became aware and was filled with sorrow, sighing and shedding tears. He immediately put on the mourning clothes of a friend and, learning the day of Yuanbo's burial, hurried to attend it. Before he could arrive, the funeral procession had already departed. When he arrived at the grave site and they were about to lower the coffin into the tomb, the bier would not move forward. His mother touched it and said, "Yuanbo!" "Could you have expected this?" They then stopped the coffin and waited for a while, when they saw a plain cart drawn by white horses coming with wailing. His mother looked at it and said, "This must be Fan Ju." When he arrived, he paid his respects to the coffin and said, "Farewell, Yuanbo!" "Life and death are on different paths; we part forever from now." Over a thousand people had gathered for the burial, all of whom shed tears. Shi then took hold of the ropes and pulled the bier. At this, it moved forward. Shi then stayed at the tomb site for a while, built a grave mound and planted trees, and only after that did he leave.

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1. Heaven has five qi, through which all things are transformed and formed: when wood is pure, benevolence arises; when fire is pure, propriety arises; when metal is pure, righteousness arises; when water is pure, wisdom arises; when earth is pure, thoughtfulness arises. When the five qi are entirely pure, the virtue of a sage is complete. When wood is impure, weakness arises; when fire is impure, licentiousness arises; when metal is impure, violence arises; when water is impure, greed arises; when earth is impure, stubbornness arises. When the five qi are completely impure, it represents the lowest state of the people. Central China has many sages, for it is where harmonious qi converges. Remote regions have many strange creatures; they are products of abnormal qi. If one receives this qi, one will necessarily take on this form; if one takes on this form, one will inevitably develop these characteristics. Therefore, those who eat grains are intelligent and refined; those who eat grass have great strength but are foolish; those who feed on mulberry leaves produce silk and become moths; those who consume flesh are courageous yet fierce; those who ingest earth possess no mind and do not cease to exist; those who nourish themselves with qi attain spiritual clarity and long life; and those who do not eat at all remain deathless and divine. Those with broad waists have no males, and those with narrow waists have no females; without males, external connection is impossible; without females, external reproduction cannot occur. The three-transformed insects first become pregnant and then mate; the affectionate beasts are both male and female in themselves. Parasitic plants depend on tall trees, and lichen relies upon (fuling). Trees take root in soil, and water caltrops grow in water. Birds flap their wings to fly, beasts tread solid ground to run, insects burrow into the earth to hibernate, and fish dwell in deep waters in concealment. Those whose origin is from Heaven are close to the upper; those whose origin is from Earth are close to the lower; those whose origin is in the seasons are close to their surroundings: each follows its own kind. A pheasant a thousand years old becomes a (shen) when it enters the sea; a sparrow a hundred years old turns into

an oyster upon entering the sea. A turtle or soft-shelled turtle a thousand years old can speak with humans; a fox a thousand years old transforms into a beautiful woman; a snake a thousand years old, if cut, will regenerate and continue to live; a mouse a hundred years old is able to divine for others: these are the extremes of numbers. On the day of the Vernal Equinox, hawks transform into doves; on the day of the Autumnal Equinox, doves transform back into hawks: this is the transformation brought about by the seasons. Therefore, decaying grass becomes fireflies; rotting reeds become crickets; rice transforms into moths; wheat turns into butterflies. Wings are born, eyes and vision formed, and minds arise: this is the transformation from ignorance to awareness, brought about by a change in qi. A sparrow transforming into a gazelle, or a cricket becoming a shrimp: their blood and vital qi remain unchanged, yet their forms and natures transform. Cases such as these are too numerous to discuss exhaustively. To act in response to change is to follow the normal order; if one deviates from its proper way, it becomes an omen of calamity. Therefore, lower forms originate above, and upper forms arise below: this is the reversal of qi. Humans give birth to beasts, and beasts produce humans: this is a disordering of qi. Men transform into women, and women become men: this is an exchange of qi. Lu Niuaí contracted a disease and after seven days transformed into a tiger, his body changing completely, with claws and fangs fully developed. His elder brother opened the door and entered, only to be seized and devoured by him. When he was a human, he did not know that he would become a tiger; when he became a tiger, he no longer knew that he had once been a man. Therefore, during the Taikang period of the Jin dynasty, Ruan Shiyu from Chenliu was injured by a viper. Unable to bear the pain, he repeatedly sniffed at his wound; soon after, two vipers formed within his nose. During the Yuankang period, Ji Yuanzai of Liyang ate a soft-shelled turtle. Soon afterward, he developed a tumor. A physician used medicine to treat it, and several sheng of turtle offspring were expelled from his body, each as large as a small coin, with complete heads, feet, shells, and patterned armor—only they had already died due to the medicinal treatment. The nose is not a place of gestation, spouses do not possess the vital qi for reproduction, and the digestive tract is not an instrument for producing lower creatures. Judging from this, the birth and death of all things, as well as their transformations, cannot be understood by ordinary thought; even if one seeks within oneself, how can one know where they originate? Yet the transformation of decaying grass into fireflies arises from rot; and wheat becoming butterflies results from dampness. Thus, all transformations among things have their causes. A farmer prevents wheat from transforming by soaking it in ashes; a sage manages the transformations of all things by guiding them through the Dao: is this so? Or not?

2. Ji Huanzi was digging a well and found something resembling an earthenware jar, but there was actually a sheep inside. He sent someone to ask Confucius: "I dug a well and caught a dog—why is it a sheep?" Confucius said, "According to what I have heard, it is a sheep." I have heard that the strange creatures of wood and stone are Kuí and Wǎnglì. The strange beings in water are dragons, Wǎngxiàng. "The strange creature of the earth is called Bìyáng." The Xia Ding Zhi states: "Wǎngxiàng resembles a three-year-old child, with red eyes, black skin, large ears, long arms, and red claws. If bound in ropes, it can be captured for food." Wangzi said: "The essence of wood becomes Youguang; the essence of metal becomes Qingming."

3 During the Yuankang period of Emperor Huidi's reign in the Jin dynasty, a sudden faint barking . ound was heard from beneath the ground at the home of Huai Yao in Lou Xian, Wu Jun. Looking toward where the sound came from, they saw a small hole on the surface, as large as an earthworm's burrow. Huai Yao probed it with a staff; after inserting it several chi deep, he felt something inside. They then dug and looked, finding a pair of puppies—one male and one female—with their eyes still closed. Their forms were larger than those of ordinary dogs. They fed them by nursing, and they ate.

Those around him all went to see it. Some elders said: "This is called 'Xiquan.' Whoever obtains one will bring wealth and prosperity to their family; it should be raised." Since their eyes had not yet opened, they were returned to the hole and covered with a whetstone. When examined after some time, there was no trace of an opening on either side, and the puppies had vanished without a trace. For many years afterward, Huai Yao's family experienced no other disasters or misfortunes. During the Taixing period, Zhang Mao, the governor of Wu Jun, heard a dog barking from beneath his bed in the hall. He searched for it but could not find it. Soon after, the ground split open and two puppies emerged; they were taken and raised, but both died. Later on, Mao was killed by Shen Chong, a military officer of Wu Xing. Shizi said: "There is a dog beneath the earth, named 'Dilang'; there is also a person beneath the earth, called 'Wushang.'" The Xia Ding Zhi says: "To dig in the earth and find a dog is called 'Jia'; to dig in the earth and find an infant pig is called 'Ye'; to dig in the earth and discover a human being is called 'Ju.'" "Ju is Wushang." These are natural occurrences of things; one should not regard them as strange or attribute them to ghosts and spirits. Yet "Jia" and "Dilang" differ in name, but they are actually the same creature. Bi Wan of Huainan said: "The liver of a thousand-year-old sheep transforms into 'Dizai'; when a toad obtains 'Gu', it suddenly becomes a quail." All these transformations occur through the mutual (interactions) of qi.

4. Wu Zhuge Ke, when serving as governor of Dan Yang, once went out hunting. Between two mountains, he saw something resembling a small child reaching out with its hands to pull people toward it. Ke ordered his men to follow it, and the creature led them back to its original location. Once removed from its native ground, it would die immediately. Soon after, his attendants and assistants asked about the reason for this, regarding it as a divine phenomenon. Ke said: "This matter is recorded in the Baise Tu. It says: 'Between two mountains, there is a spirit resembling a small child; when it sees people, it reaches out with its hands as if to pull them toward itself. Its name is "Xinang." If taken away from its native place, it will die.'" One should not regard this as a supernatural phenomenon and find it strange. "You gentlemen have simply happened to not see it before."

5. In the fourth year of the Jian Guo era under Wang Mang, in Chiyang there appeared tiny human figures, over one chi tall. Some rode in carriages and others walked on foot, carrying various objects; their sizes were proportionally appropriate. This phenomenon lasted for three days before ceasing. Wang Mang was extremely displeased by this. Afterward, bandits and rebels grew increasingly rampant, and Wang Mang was ultimately killed. Guanzi said: "In a dry marsh that has remained for hundreds of years, where the stream does not change its course and the water never dries up, there is born 'Qingji.'" "Qingji resembles a human in appearance, standing four cun tall. It wears yellow clothing and a yellow hat, carries a yellow canopy, rides a small horse, and enjoys swift galloping. If one calls it by its name, it can be sent to report back from a thousand li away within a single day." Yet were the tiny figures seen in Chiyang perhaps "Qingji"? It is also said: "The essence of a dried-up small stream gives birth to 'Zhi.'" "Zhi" has one head and two bodies, its form resembling a snake, measuring eight chi in length. If called by its name, it may be commanded to fetch fish or turtles.

6. In the Jin dynasty, Yang Daohe of Fufeng was working in a field during summer when it rained. He took shelter under a mulberry tree, where lightning struck him. Daohe used his hoe to parry and broke its leg; thus, it fell to the ground and could not escape. Its lips were red as cinnabar, its eyes like mirrors; it had hair and horns three cun long. The rest of its appearance resembled the six domestic animals, with a head resembling that of a macaque.

7. During the Qin dynasty, in southern regions there were "luotou min," whose heads could fly. Among their people, there was a ritual of worship called "Chongluo," hence the name. During the Wu dynasty, General Zhu Huan obtained a female servant who, after lying down each night, would fly her head away. Sometimes she entered or exited through a dog's hole, sometimes through the skylight; using her ears as wings, she would return just before dawn. This happened repeatedly, and those nearby found it strange. One night they looked at her while she was asleep; there was only a body without a head, slightly cold to the touch, with barely perceptible breath. They then covered her with a quilt. At dawn, the head returned but was blocked by the quilt and could not settle properly; after trying two or three times, it fell to the ground. It let out a deep sigh full of sorrow, its body trembling with urgency, appearing as if about to die. They then removed the quilt; the head rose again and reattached itself to her neck. After a while, she returned to normal. Zhu Huan considered this an extraordinary omen and was afraid to keep her; thus, he released her. Later on, upon careful consideration, it became clear that this was a natural characteristic of the creature. At that time, generals leading southern campaigns often encountered such beings as well. There was also an instance where someone covered the servant with a bronze plate; unable to return, her head perished: and she died as well.

8. In the regions of Jiang and Han, there are "Churen," whose ancestors were descendants of Linjun. They have the ability to transform into tigers. The Donggao residents of Man Xian, under Changsha, once built a cage to capture a tiger. When the trap was sprung, the next day many people went together to subdue it and saw an official in charge of a post station wearing a red headpiece and a large hat sitting inside the cage. They asked, "Why have you ended up here?" The official became very angry and said: "Yesterday I was suddenly summoned by the county. Seeking shelter from the rain at night, I mistakenly entered this place." "Quickly let me out!" They asked, "If you were summoned by the county, should there not be an official document?" He immediately took out a summons from his sleeve. They then released him at once. After watching for a while, they saw that he transformed into a tiger and ran up the mountain. Some say: "Chu is a tiger transformed into a human, appearing as if wearing a purple gourd robe; its feet have no heels. Tigers with five toes are all Chu."

9. On the high mountains in the southwest of Shu, there is a creature resembling a monkey, seven chi tall. It can walk like a human and is good at running after people; it is called "Jia Guo," also known as "Mahua," or sometimes "Jueyuan." It watches for beautiful women traveling on the road, then steals them away; people are unaware of it. Even if travelers pass by its side and pull each other with long ropes, they still cannot avoid being taken. This creature can distinguish the scent of men from that of women; therefore, it takes women and does not take men. If it captures a human woman, it will make her its wife. Those who have no children are never allowed to return for life. After ten years, their appearances all resemble it. Their minds become confused and they no longer wish to return home. If it has offspring, it will carry the child back to its family; when giving birth, the children are all in human form. If the child is not raised, the mother will die immediately; therefore, people fear it and dare not fail to raise the child. When they grow up, they are no different from humans. They all take Yang as their surname. Therefore, there are many surnamed Yang in the southwest of present-day Shu; most of them are descendants of "Jia Guo" or "Mahua."

10. In the mountains around Linchuan, there are monstrous creatures. They often appear during heavy winds and rain, making a sound like a howl; they can shoot at people. Those struck by their attack will swell within a short time and suffer from severe poison. There are both male and female of these creatures: the male's attack is swift, while the female's is slow. The effects from a swift

attack do not last more than half a day, whereas those from a slow attack may persist through the night. People nearby often try to save those affected; however, if help is delayed even slightly, they will die. The local people call it "Daolao Gui." Therefore, the external texts say: "Ghosts and gods are those whose manifestations of misfortune or fortune become evident in the world." Laozi said: "In the past, those who attained unity (Yi): Heaven gained unity and became clear; Earth gained unity and was at peace; spirits gained unity and were spiritual; valleys gained unity and overflowed with abundance; marquises and kings gained unity and thus maintained stability over the world." Thus, Heaven, Earth, ghosts, and gods were born together with me; their natures differ due to the distribution of qi, and their forms vary because of different domains—none can encompass all others. The living belong to Yang, while the dead belong to Yin; each nature is entrusted with its own domain and finds peace in its existence. Within extreme Yin, strange creatures exist.

11. In the deep mountains of Yue, there is a bird as large as a dove, blue in color, named "Yeniao." It bores into big trees to build its nest, which resembles a vessel holding five or six sheng. The entrance is several cun wide and long; it decorates the surrounding area with earthy ridges, alternating red and white in pattern, resembling an archery target. Woodcutters who see such a tree will avoid it and leave; sometimes, at night when the bird cannot be seen, if the bird senses that people are not aware of its presence, it will call out: "Duo duo shang qu!" (literally, "Go up, go up!") Tomorrow you should hurry upward; "Duo duo xia qu!" Tomorrow, one should descend quickly. If it does not drive people away but merely laughs continuously, then humans may stop cutting the tree. If someone pollutes or defiles its resting place, a tiger will come to guard it all night; if people do not leave, the tiger will harm them. This bird appears as a bird in the daytime; at night, its call is also that of a bird. Occasionally, when it wishes to enjoy itself, it assumes human form, three chi tall, going down to the stream to catch stone crabs and roasting them for food—people must not disturb or offend it. The people of Yue believe this bird is the ancestor of "Yue Zhu."

12. Beyond the South Sea, there are "Jiao Ren," who live in water and resemble fish; they do not abandon weaving. When their eyes weep, tears can produce pearls.

13. In the jurisdictions of Lujiang Dan and Zongyang counties, there are large and small black people living in the mountains and wilderness. At times, their weeping can be heard; groups may number up to dozens of men and women, young and old, as if they had just suffered a death in the family. Neighbors are startled and rush there upon hearing this, but often find no people present. Yet at the place where they weep, there is always a death or mourning occurring. Generally, if the wailing sounds numerous, it indicates a large family; if few, then a small one.

14. Between the great mountains of Lujiang, there is a "Shandou," which resembles a human being, is naked, and runs away when it sees people. They have both males and females, growing four to five zhang tall; they can call out to each other. They usually dwell in dark places, resembling chimei ghosts or supernatural creatures.

15. During the middle of Emperor Guangwu's reign in the Han dynasty, there was a creature living in the river water; its name was "Yu," also called "Duanhu." It can ingest sand and shoot it at people. Those struck by its attack will experience sudden tension in their muscles, headaches, and fever. In severe cases, it can lead to death. People living by the river use magical methods or remedies to suppress its effects and may find sand or stones embedded in their flesh. This is what the "Poetry Classic" refers to as "being a ghost, being a Yu"—a creature whose actions are unpredictable and

inscrutable. It is now commonly called "Xidu." Earlier Confucian scholars believed that when men and women bathe in the same river, lewd women are born from the corrupting qi of disorder.

16. In the Han dynasty, in Buwei Xian of Yongchang Jun, there was a forbidden river. The water contained toxic qi; it could only be crossed during the eleventh and twelfth lunar months. From the first to the tenth month, crossing was impossible—anyone who did would fall ill or die. There were evil creatures within its qi, invisible in form but producing sounds as if they existed. If something is thrown into the water and hits a tree inside, the tree will break; if it strikes a person, harm will follow. The local people call this phenomenon "Guidan." Therefore, in the commandery, criminals were exiled to guard against this forbidden place; none could survive more than ten days.

17. My stepmother's sister-in-law, Jiang Shi, had a hired worker who fell ill with bloody stools. The physician diagnosed it as (gu), and secretly placed the root of shuanghe under his mat without letting him know. Then he raved and said: "The one who ate my worms is Zhang Xiaoxiao." He then called out, "Xiaoxiao has died," and so on. In the present day, when treating gu, people often use shuanghe root, which frequently proves effective. Shuanghe is sometimes called Jiacao (fragrant herb)

18. Zhao Shou of Polyang was afflicted with gu. At one time, Chen Cen visited Shou; suddenly, six or seven groups of large yellow dogs emerged to bark at Cen. Later, when Yu Xiangbo returned and ate a meal with Shou's wife, she vomited blood and nearly died. They then ground kikyoku (Platycodon grandiflorum) into powder and gave it to her to drink, and she recovered. Gu involves strange creatures or ghosts; its supernatural forms change into various types and species: sometimes dogs or pigs, sometimes insects or snakes. The people afflicted do not know the shape of these creatures; they spread among the common folk, and those affected will all die.

19. In Yingyang Jun, there was a family surnamed Liao who had passed down the practice of gu for generations and became wealthy through it. Later, when they married a new wife, they did not tell her about this secret. When all the family members were out, only this wife remained in charge of the house. Suddenly, she saw a large jar inside the house; curious, she opened it and found a big snake. The woman then boiled water and poured it into the jar to kill the snake. When the family returned home, the wife told them everything that had happened; the whole household was shocked and lamented deeply. Not long after, a plague broke out in the family, and nearly all of them died.

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1. To the east of Tai Mountain lies Li Quan; its shape resembles a well, and its original body is stone. Those who wish to draw water from it must purify their minds and intentions, kneel down and pour out a libation; then the spring will flow forth as if flying, with enough quantity for use. If one is careless or disrespectful, however, the spring will cease to flow. This is because it tests the sincerity of those who approach it.

2. The two Hua Mountains were originally a single mountain, situated across the Yellow River. The river water passed through it but had to take a winding course; the river god Juling used his hands to split open its upper part and his feet to stomp apart its lower part, dividing it into two parts in the middle so as to facilitate the flow of the river. Now, one can observe his handprints on Mount Hua; the shape of fingers and palm is still clearly visible. His footprints are located beneath Shouyang Mountain, and they remain there to this day. This is what Zhang Heng referred to in his "Xijing Fu" when he wrote, "The mighty god Juling, with lofty palms and distant soles, caused the river's meandering course."

3. Emperor Wu of Han moved the sacrificial rites for the southern sacred mountain to Huo Mountain in Qian Xian, Lujiang. There was no water there; however, the temple had four cauldrons, each capable of holding forty hu. At the time of sacrifice, water would automatically fill them up. The amount used was sufficient for the ceremony, and once it was over, they became empty again, without being contaminated by dust or leaves. After fifty years, four sacrifices were held each year; later, only three sacrifices were conducted annually, and one of the cauldrons naturally deteriorated.

4. At Fan Dong Kou, there is Fan Mountain; if a drought occurs in the sky, setting fire to the mountain will bring heavy rain immediately. This has been verified even today.

5. The land of Kongcheng, now known as Kong Bao, is located in the southern part of Lu. Outside a cave on the mountain, there are two stones standing upright like pillars or doorposts, several zhang tall. The people of Lu sang and played music during their sacrifices. There was no water in the cave, but whenever they performed a sacrifice, after sweeping and sprinkling to announce their offering, clear spring water would emerge from between the stones, sufficient for all ritual needs. Once the ceremony was completed, the spring would cease to flow as well. This phenomenon has remained verified until today.

6. Inside the Xiang cave there is black soil; in years of great drought, people gather together to block this cave with water. Once the cave is submerged, heavy rain arrives immediately.

7. In the twenty-seventh year of King Hui of Qin (275 BC), Zhang Yi was sent to build the city of Chengdu, but it collapsed repeatedly. Suddenly, a giant turtle floated down the river and died at the southeast corner of the eastern inner city. Zhang Yi consulted a shaman about it. The shaman said, "Build the city according to the shape of the turtle." They followed this advice and built accordingly; thus it was named Guihua Cheng.

8. Youquan Xian was formerly known as Changshui Xian during the Qin dynasty. During the reign of Emperor Qin Shi Huang, a children's rhyme circulated: "If there is blood at the city gate, the city will collapse and be submerged into a lake." An old woman heard this and went to look every day. The city gate guards were about to bind her. The old woman explained the reason. Later, a gate guard smeared dog blood on the door; when the old woman saw the blood, she immediately left. Suddenly there was a great flood threatening to submerge the county. The chief clerk, Ling Gan, hurried in and reported this to the county magistrate; the magistrate said, "Why have you suddenly turned into a fish?" Gan replied, "Your Honor will also become a fish." And so the county was submerged and became a lake.

9. During the Qin dynasty, a city wall was built within Wu Zhou Sai to guard against the Hu people. As the wall neared completion, it collapsed several times. A horse suddenly galloped about, circling back and forth repeatedly; the elders found this strange, so they built the city wall following the

horse's tracks, and from then on, the wall no longer collapsed. Thus it was named Ma Yi. Its old city walls are now located in Suozhou.

10. Emperor Wu of Han excavated the Kunming Chi, making it extremely deep; all that was dug out was gray ink-like material, with no more soil. The entire imperial court could not understand this phenomenon. They consulted Dongfang朔 (Dongfang Shuo). Shuo said, "I am too foolish to know." He added, "Perhaps try asking someone from the Western Regions." The emperor, thinking that Shuo did not know and was unwilling to refer the question elsewhere, found it difficult to send others to inquire. During the reign of Emperor Ming of the Later Han dynasty, a Daoist monk from the Western Regions arrived in Luoyang. At that time, someone who remembered Dongfang Shuo's words decided to test him by asking about the gray ink-like substance excavated during Emperor Wu's era. The monk said, "According to the scriptures: 'When a great cosmic cycle is about to end, there will be a conflagration of calamity.'" "This is what remains from that conflagration." Thus it became known that Dongfang Shuo's words had a deeper meaning.

11. In Lin Si Xian there was a family of Liao, whose generations were all long-lived and elderly. Later, when they moved to live elsewhere, their descendants would often suffer misfortunes or early deaths. When others lived in their former home, those families also experienced multiple generations of longevity. Thus it became clear that the house itself was responsible for this effect. The reason, however, remained unknown. Some suspected that the well water was red in color. They dug around the well and found dozens of hu of cinnabar buried by ancient people; the red cinnabar solution had seeped into the well, which was why drinking from it brought longevity.

12. In the eastern part of the Yangtze River, there is a type of fish known as "Yu Fu": in ancient times, King Helu of Wu was traveling along the river and had leftover pieces of minced meat. He discarded them into the middle of the stream, and they all transformed into fish; today, among the fish there is one called "Wu Wang Kuai Yu," a few cun long, with larger ones as big as chopsticks, still retaining the shape of minced meat.

13. Kengxian is a kind of crab. It once communicated with people through dreams, identifying itself as "Changqing." Nowadays, many people in Linhai call it "Changqing."

14. In the south there is an insect named "Fufu," also known as "Zhu" and "Qingfu." It resembles a cicada but is slightly larger, has a pungent and delicious flavor, and can be eaten. When it lays eggs, the mother insect always chooses a leaf of grass; the eggs are as large as silkworm eggs. If someone takes the eggs away, the mother will immediately fly to find them, regardless of distance. Even if one secretly removes the eggs, the mother is sure to know where they have been taken. If one uses the blood of the mother insect to smear eighty-one coins, and the blood of the offspring to smear another eighty-one coins: every time these are used for purchasing goods, whether one uses the mother-coins first or the child-coins first, they will all fly back. They continue to return endlessly in a cycle. Therefore, the techniques described in the "Huainanzi" use this phenomenon for returning money, and it is named "Qingfu."

15. The earth wasp, known as "Guoluo," is today referred to by names such as "Xiaoyao" or "Xiyaowei." This creature has males but no females, does not mate, and does not reproduce. It often takes mulberry caterpillars or the offspring of Fu Zhong to raise them, and these all transform into its own young. It is also sometimes called "Mingling." This is what the poem means when it says, "The Mingling has young; Guoluo carries them away."

16. Wood-boring insects hatch from eggs and undergo metamorphosis into butterflies.

17. Hedgehogs are covered in spines, so they cannot leap over willows.

18. The Kunlun Mountains are the head of the land; this is where the Son of Heaven's lower capital lies. Therefore, beyond its borders lie deep rivers of weak water, and surrounding it are mountains of fiery flames. On the mountain there are birds, beasts, grasses, and trees, all of which reproduce and grow within the fiery flames; thus there is "huahuan cloth," which is not made from the bark or fibers of plants native to this mountain but rather from the feathers and fur of its birds and animals. During the Han dynasty, the Western Regions used to present this cloth as tribute; however, it had long ceased during the intervening period. By the early years of the Wei dynasty, people doubted whether such a fabric still existed. Emperor Wen believed that fire was fierce and harsh in nature, incapable of sustaining life. He recorded this view in his classical treatise, asserting it as an impossible matter to dispel the belief among the wise. When Emperor Ming ascended the throne, he issued an edict to the Three Excellencies: "The late emperor once composed the 'Dian Lun,' a timeless maxim. It should be carved onto stone tablets outside the temple gate and at Taixue, displayed alongside the 'Shijing' to forever enlighten future generations." At this point, envoys from the Western Regions presented a "huahuan cloth" robe. The previous argument was then struck down and discarded, and people across the land ridiculed it.

19. The nature of gold is the same; if cast on the Wuyi day at noon in May, it becomes a "Yang Sui," and if cast at midnight on the Renzi day in November, it becomes a "Yin Sui." (It should be noted that casting on the Bingwu day produces a "Yang Sui" capable of igniting fire; casting during the night on the Renzi day produces a "Yin Sui" capable of drawing water.)

20. During the reign of Emperor Ling of Han, Cai Yong from Chenliu repeatedly submitted memorials to court, which offended imperial decrees. Moreover, he was disliked by influential palace favorites; fearing for his life, he fled into exile in the rivers and seas, seeking refuge far away in Wu Hui. When he arrived at Wu, a native of Wu was burning a paulownia tree for fuel. Cai Yong heard the sound of the fire crackling and said, "This is excellent material." He then requested it, carved it into a zither, and indeed, it produced beautiful tones. As its tail was charred, it came to be named the "Jiaowei Qin."

21. Cai Yong once visited Keting, where bamboo was used as rafters. Looking up at them, Cai remarked, "These are fine bamboos." He took some of the bamboo to make a flute, and when played, it produced a clear and resonant sound. One account says: "Cai Yong told the people of Wu, 'In my past travels I once passed through Gaoqian Ting in Kuaiji and saw that the sixteenth bamboo rafter in the eastern room could be made into a flute. When taken and used, it indeed produced an extraordinary sound.'"

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1. In the past, during the reign of Gaoyang Shi, there was a couple who were full siblings and married each other; the emperor banished them to the wilderness of Kongtong. They embraced and died together. A divine bird covered them with the grass of immortality; after seven years, they were reborn as a single being with both male and female characteristics. They had two heads, four hands and feet; this was known as the Mengshuang Shi lineage.

2. During the reign of Gaoxin Shi, there was an elderly woman living in the royal palace who suffered from an ear ailment. After a prolonged period, a physician treated her by probing it out, extracting a worm as large as a silkworm cocoon. The woman left; afterward, the physician placed it in a gourd cage and covered it with a plate. Soon after, the worm transformed into a dog. Its fur was of five colors; thus, it was named Panhu, and so they kept it as a pet. At that time, the Rong and Wu were powerful and frequently invaded the borders; generals sent to campaign against them could not subdue or defeat them. Therefore, they issued a decree to the whole realm offering one thousand catties of gold and a fief of ten thousand households for anyone who could bring back the head of a Rong or Wu general, along with granting them the emperor's youngest daughter in marriage. Later, Panhu carried back one head and was about to present it at the royal palace gate. The king examined it and found that it was indeed a Rong or Wu warrior. What should be done about this? The ministers all said, "Panhu is an animal; it cannot hold an official rank, nor can it marry a human. Although it has achieved a feat, there is nothing to be done about it." The youngest daughter heard of this and addressed the king, saying, "Your Majesty has already promised me in marriage to anyone who could achieve such a feat. Panhu brought back the head and eliminated a national menace; this is ordained by heaven, not due to his intelligence or ability as a dog. A true king values his word, and a hegemon values trust; one cannot break a solemn promise made to the realm over a woman's humble body, for it would be a calamity for the nation." The king was frightened and agreed. He ordered the youngest daughter to follow Panhu; thus, Panhu took her up to Nanshan Mountain, where the vegetation was dense and there were no signs of human passage. Thus, the woman removed her clothes and tied them into a bundle like that of a servant or attendant; she wore simple garments suitable for solitary labor and followed Panhu up the mountain. They entered a valley and stopped in a stone chamber. The king grieved and missed her, sending people to search for them; however, the heavens would always bring storms, mountain tremors, and dark clouds, so none of those sent could reach their location. After about three years, she gave birth to six sons and six daughters. After Panhu died, they paired among themselves and became husbands and wives. They wove cloth from tree bark and dyed it with the fruits of plants. They favored colorful garments, and all their clothing was cut in a style resembling tails. Later, the mother returned and told the king; the king sent envoys to bring back all these men and women, but heaven no longer allowed them to return. Their clothing was narrow and simple; their speech resembled that of birds or beasts; they sat cross-legged while eating, preferring the mountains to cities. The king respected their wishes and granted them famous mountains and vast marshes, naming them "Manyi." The Manyi people are outwardly simple but

inwardly shrewd; they value their homeland and cherish old customs. Because they received an unusual destiny from heaven, they were treated according to special laws. They engaged in farming and commerce without needing passes or permits, nor paying taxes or levies. Those with fiefdoms had their chieftains granted seals and sashes as official recognition. They wore hats made of otter fur, symbolizing the ability to live and forage in water. These are now the Manyi people living in Lianghan, Bashu, Wuling, Changsha, and Lujiang commanderies. They use coarse grain mixed with fish meat, strike the feeding trough while crying out to worship Panhu; this custom continues to this day. Thus, they are known in the world as "Chibi, Hengqun, descendants of Panhu."

3. A concubine servant girl from the state of Gao Li became pregnant; the king wanted to kill her. The maid said, "A breath like an egg came from heaven and descended upon me, so I became pregnant." Later, she gave birth to a child and abandoned it in the pigpen; the pigs used their snouts to warm him. When moved into the horse stable, the horses again warmed him with their breath. Thus, he survived. The king suspected that the child was destined to be a great ruler and ordered his mother to keep him; he was named Dongming. He was often assigned to tend horses. Dongming was skilled at archery; the king feared that he might seize his kingdom and wanted to kill him. Dongming fled, heading south until he reached Shiyanshui River, where he shot an arrow at the water. Fish and turtles surfaced to form a bridge, allowing Dongming to cross over. lando The fish and turtles dispersed, preventing the pursuing soldiers from crossing. He thus established his capital in Wufu.

4. An ancient Xu state palace woman became pregnant and gave birth to an egg; considering it an ill omen, they abandoned it by the water's edge. There was a dog named Hucang who carried the egg back. The egg hatched into a child, who became the successor of Xu's royal family. Later, when Hucang was about to die, it grew horns and nine tails; in fact, it was a yellow dragon. He was buried in Xuli village. There is still a dog-shaped mound there.

5. Dou Bobi's father died early, and he was raised by his mother in the home of her parents-in-law. Later, when he grew up, he had an affair with a woman from the Yunzi family and gave birth to a son named Wen. The wife of the Yunzi clan was ashamed that her daughter had given birth out of wedlock. She abandoned him in the mountains. While hunting, a man from the Yunzi clan saw a tiger nursing an infant and returned to tell his wife. His wife said, "This is my daughter's child born from her secret relationship with Bobi. I was ashamed of it and left him in the mountains." The Yunzi man then brought the child back to raise him, and married his daughter to Bobi. Therefore, the people of Chu called Ziwen "Guwu Tu." He served as a prime minister in the state of Chu.

6. A concubine of King Huigong of Qi, Xiao Tongshuzi, was summoned to attend the king and became pregnant. Because she was lowly in status, she dared not speak of it; she gathered firewood and gave birth to King Qinggong in the wilds, yet also did not dare to announce his birth. A cat raised him while a hawk sheltered over him. When people saw this, they took the child in and named him Wuye; he later became King Qinggong.

7. Yuan Ya was a chieftain of the Qiang people. During the Qin dynasty, he was captured and enslaved; later, he managed to escape. The Qin forces pursued him urgently, so he hid in a cave. When they set it on fire, a tiger-like spirit named Jingxiang came to shield him, allowing him to survive. The various Qiang tribes revered him as a deity and elected him their leader. Later, his descendants' tribe grew strong and prosperous.

8. Dong Feng, the Taihou of Dingxiang in the Later Han dynasty, had a wife who gave birth to a son named Wu and also a snake. Feng sent the snake into the wild; when Wu grew up, he gained great renown throughout the land. When his mother died, they were preparing to bury her but had not yet lowered the coffin into the grave. As guests gathered, a large snake emerged from the forest and grass, directly approaching the coffin. It lay on the ground, bowing up and down, striking its head against the coffin while blood and tears flowed together; it appeared deeply grieved before leaving after some time. At that time, people recognized this as an omen of good fortune for the Dou family.

9. During the Yongjia period of Emperor Huai of Jin, there was a woman named Han Ao who saw a huge egg in the wild. She took it home and raised it, giving birth to an infant. He was given the name Jueer. When he was four years old, Liu Yuan began constructing Pingyang City but failed to complete it; thus, he offered rewards for anyone who could build the city. Jueer volunteered for the task. He then transformed into a snake and told his mother to scatter ashes behind him as he moved, saying to her, "Build the city along the line of the ashes, and it will be completed quickly." It turned out exactly as he had said. Liu Yuan was astonished and threw him into a mountain cave, leaving only several inches of his tail exposed. A messenger beheaded him; suddenly, water gushed from the cave and formed a pool, which was thus named Jinlongchi (Golden Dragon Pool).

10. During the Yongchang period of Emperor Yuan, a man named Ren Gu from Jiyang was plowing in the fields and rested under a tree when suddenly a person dressed in feathered clothing approached him for illicit relations. Afterward, he did not know where that person had gone. Ren Gu then became pregnant. After several months, as she was about to give birth, the feathered-clothes person returned and used a knife to cut beneath her private parts, extracting a snake-like child before leaving. Ren Gu thus became an eunuch, went to the palace gate and explained his situation, and was kept in the palace.

11. Ancient accounts say: In ancient times, there was a great man who went on a distant expedition; his family had no other members left but one daughter. He owned only one stallion, which the girl raised by herself. Living in a remote and desolate place, she missed her father deeply and jokingly said to the horse, "If you can bring my father back for me, I will marry you." After hearing these words, the horse broke its reins and galloped away. It went directly to where her father was. Her father saw the horse, was surprised and delighted, and mounted it. The horse gazed back toward where it had come from and kept whinnying in sorrow. Her father said, "This horse is acting like this for no reason; there must be something wrong at home!" He quickly mounted the horse and returned home. Because an animal had shown such extraordinary emotion, he greatly increased its feed and care. The horse refused to eat. Whenever it saw the girl entering or leaving, it would become alternately happy and angry, kicking up its heels in agitation. This happened repeatedly on many occasions. The father was puzzled and secretly asked his daughter, who told him the whole story: "It must be for this reason." Her father said, "Do not speak of it. I fear it will bring shame to our family." And do not go in or out anymore." Thus, he set up a crossbow and shot the horse to death. He then flayed its skin and displayed it in the courtyard. When her father was away, the girl took a neighbor's daughter to where the horse's pelt lay and kicked it with her foot, saying, "You are an animal, yet you wanted to take a human as your wife! Bringing about this slaughter and flaying—how could you bring such suffering upon yourself!" Before she had finished speaking, the horse's pelt suddenly sprang up, rolled her up, and carried her away. The neighbor's daughter was frightened and dared not rescue her. She ran to tell the girl's father. When the father returned and searched for her, she had already vanished without a trace. Several days later, they found her in the branches of a large tree; both the girl and the horse's pelt had completely transformed into silkworms spinning silk

on the tree. The cocoons they produced were thick, well-structured, and large, different from those of ordinary silkworms. A neighbor's wife took some of them to raise. The harvest was many times greater than usual. Because of this, the tree came to be called "sang." "Sang" means loss. From this, the common people began to cultivate it extensively; what is raised in the world today is precisely this tree. Thus, when we speak of silkworms on mulberry leaves, they are merely descendants of the ancient silkworm. Annotation: The Tian Guan states: "Chen is the star of horses." The Can Shu says: "When the moon aligns with the constellation Dahu, one should bathe the silkworm eggs." This indicates that silkworms and horses share a common vital energy. The Zhou Li states: "The official in charge of instructing the people is responsible for managing silkworm breeding." The commentary says: "No creature can be overly dominant; prohibiting the breeding of original silkworms is done because they harm horses." In the Han dynasty, Empress Li personally picked mulberry leaves to offer sacrifices to the silkworm deity, saying: "Wanyu Funv, Yushi Gongzhu." The term gongzhu is a respectful title for women. Wanyu Funv was the first to raise silkworms. Therefore, in the present day, some people refer to silkworms as "daughters," which is a remnant of ancient speech.

12. Yi requested the elixir of immortality from Xi Wangmu, but Chang'e stole it and fled to the moon. Before leaving, she cast yarrow stalks for divination at Youhuang. Youhuang interpreted it as: "Favorable." "Gracefully departing, the younger sister returns alone to the west. She will encounter dark and hazy skies; do not fear or be startled." "Later, she will flourish greatly." Chang'e then took refuge on the moon, and thus became known as "Chanjuan."

13. The daughter of the emperor of Shezuo Mountain died and transformed into an unusual plant. Its leaves were luxuriant, its flowers yellow, and its fruit resembled that of dodder (tusizi). Therefore, those who consume this strange herb are always charming to others.

14. More than a hundred li south of Xingyang Xian is Lanyan Mountain, which rises steeply for thousands of chi. There are often pairs of cranes with white feathers and bright plumage that fly and gather in pairs at dawn and dusk. It is said that long ago, a married couple lived in seclusion on this mountain. After several centuries, they transformed into a pair of cranes and have continued to come and go without ceasing. One day suddenly, one of the cranes was harmed by a human; ever since, its mate has mournfully cried out every year. To this day, its cries echo through the cliffs and valleys, and no one knows how many years have passed.

15. A man from Xinyu Xian in Yuzhang saw six or seven women in a field, all wearing fur clothing; he did not realize they were birds. He crawled forward and obtained one of the women's furs, took it to hide, then went back to approach the birds. The other birds each flew away, but one bird could not leave. The man took her as his wife. They had three daughters. Later, the mother sent her daughters to ask their father and learned that the fur was hidden beneath a pile of rice. They retrieved it, put it on, and flew away. Later, they returned to bring back the three girls, who also managed to fly away.

16. During the reign of Emperor Ling of Han, Huang Shi's mother in Jiangxia was bathing in a basin filled with water. After a long time she did not emerge and had transformed into a soft-shelled turtle. The servant girl was startled and ran to inform others. By the time the family arrived, the soft-shelled turtle had turned into a deep abyss. Afterward, it would occasionally emerge and appear. Initially, while bathing, she had worn a silver hairpin; it was still on her head. Thus, the Huang family for generations thereafter dared not eat soft-shelled turtle meat.

17. In the first year of Huangchu in the Wei dynasty, Song Shizong's mother from Qinghe bathed during summer in a bathroom and sent all members of the household, both big and small, out; she remained alone inside the room. After a long time, the family did not understand her intentions and peered through a hole in the wall to look at her. loyd They saw no human form, but instead spotted a large soft-shelled turtle in the basin of water. They then opened the door and all members of the family entered, yet it no longer resembled a human being at all. She had previously worn a silver hairpin, which was still on her head. The family took the turtle and kept it in a large basin of water, but after several days, they could not find it again. They all gathered together to guard it. They wept and lamented, helpless in the face of their loss. Their intention was to seek departure, yet they could never be kept there again. After watching for many days, their vigilance gradually slackened. It suddenly emerged and went outside the door by itself. It moved away very quickly, and they could not catch up with it; thus, it entered the water and disappeared. Several days later, it suddenly returned, walking around the house as if in life, saying nothing at all before leaving again. At that time, people said Song Shizong should observe mourning rites and wear the appropriate funeral attire; however, Song Shizong believed that although his mother's form had changed, her vital essence still existed, so he ultimately did not hold a funeral. This was similar to the case of Huang Shi's mother from Jiangxia.

18. In the first year of Baoding during the reign of Sun Hao of Wu, on the last day of June, Xuan Qian's mother from Danyang was already eighty years old. She also transformed into a soft-shelled turtle while bathing, and her condition resembled that of Huang Shi's mother. Xuan Qian had four brothers who shut the door to guard her, dug a large pit on the hall floor, and poured water into it. The soft-shelled turtle entered the pit and played around in it. After one or two days, it often stretched its neck to look outward and, when the door slightly opened, quickly turned around and leaped into a deep abyss by itself. It never returned again.

19. During the Jianan period of Emperor Xian of Han, a family in Dongjun experienced an odd phenomenon: for no apparent reason, clay jars and vessels made loud noises as if struck by someone. Bowls and tables in front of them would suddenly disappear; hens that laid eggs would also vanish without a trace. This continued for several years, and people greatly disliked it. They then prepared many delicious foods, covered them up, placed them in one room, and secretly hid by the door to watch. As expected, it came again, making sounds just as before. They heard the sound and quickly closed the door, moving around inside the room but saw nothing at all. So they secretly struck it with a staff. After some time, something was hit in the corner of the room, and immediately a groaning sound was heard, as someone said: "Ah! I should die!" They opened the door to look and found an old man, about a hundred years old, whose speech was incoherent and whose appearance somewhat resembled that of an animal. They then proceeded to investigate and, several li away, found his home. The family said: "He has been missing for more than ten years." The family was both sorrowful and joyful upon finding him. After more than a year, he disappeared again. It was later heard that there was another such strange occurrence in the borders of Chenliu. At that time, people all believed it to be this old man.

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1. During the reign of Qin Shi Huang, there was a man named Wang Daoping, a native of Chang'an. When he was young, he made an oath to be husband and wife with the daughter of his fellow villager Tang Shuxie, whose childhood name was Fuyu, who was both beautiful in appearance and virtue. Soon after, Wang Daoping was assigned to go on a military expedition and fell into the southern kingdom, not returning for nine years. His parents saw their daughter grow up. They then betrothed her to Liu Xiang as his wife, but the girl and Dao Ping had made a very solemn vow, and she would not agree to change her commitment. Her parents pressured her, so she could not help but marry Liu Xiang. After three years, she was always unhappy, constantly thinking of Wang Daoping. Her deep resentment and sorrow eventually led her to die in grief. Three years after her death, Dao Ping returned home and asked the neighbors: "Where is this girl?" The neighbor said, "This girl's heart was with you. She was forced by her parents to marry Liu Xiang and has now died." Dao Ping asked, "Where is her grave?" The neighbor led him to the burial site. Dao Ping wept bitterly, choked with sobs, and called out her name three times, circling the grave in deep sorrow, unable to stop himself. Dao Ping then made an offering and said, "I and you vowed before heaven and earth to remain together for life. How could I have foreseen that official duties would entangle me, leading us to be separated? This caused your parents to give you to Liu Xiang. Since this does not match our original intention, we are now forever parted in life and death." Yet if you have a spirit of virtue, let me see your face as it was in life. "If there is no divine power, then I shall bid you farewell from now on." After saying this, he once again wept bitterly and lingered hesitantly. The girl's spirit emerged from the grave and asked Dao Ping, "From where have you come?" After a long time of parting. We vowed to be husband and wife, binding our lives together. But my parents forced me, so I was betrothed to Liu Xiang. It has now been three years; day and night I missed you, harboring resentment until death, thus we were separated in the afterlife. Yet thinking of your enduring memory and not forgetting me, I now seek comfort once more. My body has suffered no damage; it is possible for me to be reborn, and we can become husband and wife again. Quickly open the tomb, break the coffin, take me out, and I shall live." Dao Ping carefully considered her words and then opened the tomb entrance to examine it. Indeed, the girl was alive. She then tidied herself up and followed Dao Ping back home. Her husband Liu Xiang, upon hearing this, was shocked and strange about it, and filed a complaint with the local magistrates. The officials examined the legal code but found no relevant provision; they thus submitted the case report to the king. The king ruled that she should return to Dao Ping as his wife. They both lived to be 130 years old. Indeed, their sincerity and loyalty pierced heaven and earth, thus achieving such a miraculous response.

2. During the reign of Emperor Wu of Jin, in Hejian Jun there were a man and woman who secretly loved each other and had promised to marry. Soon after, the man joined the army and did not return for many years. The girl's family wanted to give her to another suitor, but she was unwilling to go. Her parents pressured her until she had no choice but to leave; soon afterward, she fell ill and died. When the man returned from his military service, he asked where the girl was. His family told him everything; thus, he went to her grave, intending to mourn and express his grief, but could not bear his emotions any longer. He then dug up the tomb and opened the coffin, and the girl immediately revived. He carried her back home, took care of her for several days, and she recovered completely

as before. The previous husband heard about this and went to claim her; but the man refused to return her, saying, "Your wife is already dead. Is it known anywhere in the world that a dead person can be revived?" "This was granted by heaven to me; she is not your wife." Thus, they brought a lawsuit. The local magistrates could not decide the case and referred it to the Minister of Justice. Secretary Lang Wang Dao submitted that: "The utmost sincerity and loyalty moved heaven and earth; therefore, she died but was revived again. This is an extraordinary matter and cannot be judged by ordinary rites." He requested to return the person who had opened the tomb. The imperial court followed his recommendation.

3. In the middle of Jianan era of Emperor Xian of Han, there was a man from Nanyang named Jia Ou, courtesy name Wenhé, who fell ill and died. At that time, there was an official accompanying him to Taishan Siming (the god of life and death). While reviewing the records, he said to the official: "I should summon Wenhe from a certain commandery. Why have I summoned this man?" "You must send him back quickly." It was already evening, so they arrived at a tree outside the village and stayed there for the night. They saw a young girl walking alone. Wenhe asked her, "You seem to be of noble family; why are you walking on foot?" "What is your surname and name?" The girl said, "I am from Sanhe. My father is currently the magister of Yiyang. He was summoned yesterday and now I have been allowed to return home. As it is getting dark, I fear being ridiculed for lingering in a melon field or plum tree grove (i.e., suspected of improper conduct). Seeing your appearance, you must be a virtuous man; therefore, I stopped here and rely on your protection." Wenhe said, "I am fond of you. Tonight, I wish to share joy with you." The girl replied, "My aunts have told me: A woman's virtue lies in her fidelity and chastity; purity is what earns praise." Wenhe repeatedly tried to persuade her, but she remained resolute. At dawn, they parted ways. After Wenhe had died and been kept for two nights, the funeral preparations were about to begin. When they looked at his face, it appeared somewhat rosy; when they touched his chest, it was slightly warm. After a short while, he revived again. Later, Wenhe wanted to verify the truth and went to Yiyang, presented a formal letter of introduction to visit the magister, and asked, "Did your daughter die but then revive?" He described in detail the girl's appearance, her clothing color, and their conversation, recounting the entire incident from beginning to end. The magister went inside to question the girl, and what she said was exactly the same. He was greatly astonished and marveled at it. In the end, he arranged for this girl to be married to Wenhe.

4. In the second month of Jianan fourth year, there was a woman named Li E from Chong Xian, Wuling, who was sixty years old. She fell ill and died, and had been buried outside the city for fourteen days. A neighbor of Li E named Cai Zhong heard that she was wealthy and thought there might be gold treasures in her coffin. He then stole into the tomb to search for gold, using an axe to open the coffin. After several strikes of the axe, Li E spoke from inside the coffin and said, "Cai Zhong!" "Protect my head." Cai Zhong was startled and immediately ran away, but he happened to be seen by county officials, who then arrested him. According to the law, he should have been executed in public. Li E's son heard that his mother was alive and came to welcome her out, taking Li E back home. The governor of Wuling heard about the case in which Li E had died but revived and summoned her for an audience, asking about the details of the incident. Li E replied, "I heard that I was mistakenly summoned by Siming (the god in charge of life and death). At the time, I was allowed to be released. When passing through outside the western gate, I happened to see my maternal uncle Liu Bowen; we were surprised to meet each other, comforted and asked about our conditions, shedding tears with sorrow." Li E said, "Uncle Bowen!" "I was mistakenly summoned for a day and now have been sent back. Since I do not know the way, I cannot go alone. Can you find me a companion?" "Also, since I was summoned here for more than ten days and my body has

already been buried by my family, when I return, how can I come out on my own?" Liu Bowen said, "I will ask about it." He immediately sent a gate attendant to inquire with the officials in charge of corpses: "Siming mistakenly summoned for one day a woman from Wuling named Li E, who has now been allowed to return. Since she has stayed here for several days and her body was already buried, how should it be handled so that she can come out? Also, since this girl is weak and going alone, would it not be appropriate for her to have a companion?" "She is my niece; I hope you will kindly arrange things properly for her." The reply was, "There is a man named Li Hei in the western border of Wuling who has also been allowed to return; he can accompany her." "Additionally, order Hei to pass by Cai Zhong's house next door to Li E and dig up Li E as well." Thus, Li E was able to come out. When parting from her uncle Bowen, he said, "Here is a letter for you; give it to your son Tuo." Li E then returned home together with Hei. The account is as such." Upon hearing this, the governor sighed and said, "Truly, there are many things in the world that cannot be known or understood." He then submitted a report stating, "Although Cai Zhong dug up the tomb, it was done at the behest of spirits and ghosts; although he may have wished not to do so, circumstances left him no choice. He should therefore receive leniency." The imperial decree approved this decision. The governor wanted to verify the truth of the account, so he immediately sent an official on horseback to the western border to investigate Li Hei. When they found him, his story matched what had been said. They then delivered the letter from Uncle Bowen to Tuo. Tuo recognized the paper, which was indeed a document from his father's sealed box at the time of his death. The characters on the official document were still legible, but the content could not be understood. He then asked Fei Changfang to read it, who said, "This letter says: 'Inform Tuo: I will accompany the governor on an official inspection tour and shall stop at the southern ditch by the river outside Wuling city at noon on August 8th.'" "You must go there at that time." On the appointed day, Tuo brought all his family members to wait for him in the southern part of the city. After a short while, he indeed arrived. They only heard faint sounds of people and horses approaching. When they reached the ditch by the river, they suddenly heard a voice calling out, "Tuo has come!" "Did you receive the letter I sent through Li E?" Tuo replied, "I did receive it, so I have come here." Liu Bowen then called out the names of his family members in order. After a long time, he was overcome with grief and said, "Life and death are on different paths; I cannot often hear from you. Since my passing, your children have grown so much!" After a long while, he said to Tuo, "There will be a great illness next spring. Take this pill of medicine and apply it to your doorways; it will ward off the plague for the coming year." After saying these words, he suddenly vanished, and they could not see his form again. When spring came the following year, Wuling indeed suffered a great illness; ghosts were seen even in daylight. Yet at Liu Bowen's house, the ghosts dared not approach. Fei Changfang examined the pill and said, "This is the brain of a 'Fangxiang.'"

5. In the Han dynasty, there was a man named Shi Xu from Kaocheng, Chenliu, courtesy name Weiming. When he was young and once fell seriously ill on his deathbed, he told his mother, "After I die, I will be reborn." "Bury me and place a bamboo staff upright on my grave. If the staff breaks, dig me up." After he died, they buried him as instructed and placed the bamboo staff upright on his grave according to his words. Seven days later, when they went to check, the staff had indeed broken. They immediately dug him up and found that he was already alive. He ran to the well, bathed in it, and soon recovered completely as before. Later, he traveled with a neighbor by boat to Xiapi to sell hoes but failed to make a sale in time. He said, "I want to go back home." The people did not believe him and said, "How could anyone return home for a short visit over such a long distance of more than a thousand li?" He replied, "I will be back in one night." He then wrote a letter and asked them to wait for it as proof. Indeed, he returned in one night and received the reply as promised. The magister of Kaocheng, Jiang Xia Jia He's sister was ill in a neighboring village.

Wanting to know about her condition urgently, he requested to go and visit her. The journey was over three thousand li long; yet after two nights away, he returned with the news.

6. Heji He Yu, courtesy name Yanju, once fell seriously ill and lost consciousness. Only the area around his heart remained warm. After three days of being dead, he revived again. He said, "Officials took me to heaven. I saw an official residence and entered a secluded room. Inside the room were tiered shelves; on the top shelf was a seal, and in the middle shelf was a sword. They allowed me to take whatever I wished. However, I could not reach the top shelf and so took the sword instead. When leaving the door, the clerk asked, 'What did you obtain?'" He replied, "I obtained a sword." The clerk said, "It is regrettable that you did not get the seal. With it, one could command all deities; but with only the sword, you can merely control the Shegong."" After he recovered from his illness, ghosts indeed came to him, claiming to be the Shegong.

7. Dai Yang, courtesy name Guoliu, was a native of Changcheng, Wuxing. At the age of twelve, he fell ill and died. He revived five days later. He said, "When I died, Heaven sent its wine-custodian officials to give me a talisman and provided attendants with banners. They took me up to Mount Penglai, Kunlun, Jishi, Taishan, Lu, and Heng mountains, and then later sent me back." He had a remarkable understanding of divination and weather prediction. Knowing that the state of Wu was about to fall, he feigned illness and refused official service. He returned to his hometown and traveled as far as Lai Xiang, where he passed by a temple dedicated to Laozi. These were all places he had seen during his previous journey after death; however, the objects from that time could no longer be found. He then asked the custodian Ying Feng, "More than twenty years ago, was there ever a person riding a horse who traveled eastward, passed by Laojun Temple without dismounting, and fell from his horse to death before reaching the bridge?" Ying Feng said that such an incident had indeed occurred. The details of the event he asked about were largely the same as those described by Yang.

8. Liu Rong, a native of Songyang, Linhai in Wu, followed the prime minister of Wu, Zhang Ti, to Yangzhou. While on the journey, Liu Rong fell ill and died aboard the ship. Two days later, the soldiers had already gone ashore. No one had buried him when he suddenly shouted loudly: "Someone has bound our military commander!" "Someone has bound our general!" His voice was very loud and impassioned. He then revived. People asked him about it. Liu Rong said, "In the Hall of the Northern Dipper in Heaven, I saw people binding Zhang Ti. In my mind I was greatly shocked and could not help shouting out." "Why would they bind our general?"" The attendants at the Hall became angry with Liu Rong and scolded him, driving him away. Liu Rong was frightened and his voice continued to echo from fear. On that day, Zhang Ti died in battle. Liu Rong was still alive during the reign of Emperor Yuan of Jin.

9. Ma Shi, a native of Fuyang in Wu State, had a wife surnamed Jiang. Whenever villagers were about to die from illness, Jiang would become drowsy and fall into a deep sleep for days. She would see the patient's death in her dream before regaining consciousness. After waking up, she could describe everything in detail. The people in her family did not believe her. She told others, "A certain person is ill; I want to kill him. He was very angry and strong-willed, so his soul could not be killed immediately." "I entered his house and saw white rice on the shelves, several kinds of salmon on the table. I briefly passed by the stove to play around when a maid suddenly offended me without reason. I struck her back, causing her to faint immediately; she remained unconscious for some time before regaining consciousness."" Her brother was ill. A man from Wuyi ordered her to kill him, but

when she pleaded with the man for mercy, he refused and never carried out the act. After waking up, Jiang told her brother, "You will live."

10. In the twelfth month of Jian Ning 2, during the Jin dynasty, Yan Ji of Langya, courtesy name Shidou, fell ill and sought medical treatment. Zhang Cuo treated him himself, but he died at Zhang's home. His body had already been placed in a coffin and prepared for burial. As the family came to receive his remains, the funeral banners kept wrapping around trees and could not be untangled. Everyone present was deeply moved by the scene and felt sorrowful. Suddenly, one of those leading the funeral procession fell to the ground and claimed that Ji was speaking through him: "My life span has not yet ended; I should not have died. It is only because I took too much medicine, which injured my five internal organs." "I will revive soon. Be careful not to bury me!"" His father clasped his hands and prayed, saying, "If you are destined to live again, your revival would surely be what we as family members long for. Now I only wish that you return home; I will not bury you." The banners then untangled themselves. When he returned home, his wife dreamed of him saying, "I will revive again; you must quickly open the coffin." The wife then told others about her dream. That same night, his mother and family members also dreamed of him. They wanted to open the coffin immediately, but his father refused. His younger brother Han, who was still young at that time, spoke up resolutely: "Extraordinary events have occurred since ancient times; now we are experiencing such an omen of supernatural significance. The pain of opening the coffin is nothing compared to the regret of not doing so." His parents agreed and followed his suggestion. They then jointly opened the coffin. Indeed, there were signs of life; he scratched at the coffin with his hands until his fingernails were all injured, but his breathing was extremely weak and it was unclear whether he was alive or dead. They immediately gave him sips of cotton-wrapped liquid to his mouth, and since he could swallow, they quickly carried him out. For several months, he was carefully tended and gradually began to eat more. He could open his eyes and look around, bend and stretch his limbs, but still did not match the vitality of a normal person and remained unable to speak. His needs for food and drink were communicated through dreams. This situation continued for more than ten years. loyd His family became exhausted from providing care and could no longer manage their affairs; Han then abandoned all worldly matters, personally tending to his needs with unwavering devotion, earning a reputation for filial piety throughout the region. Later, Ji's condition gradually worsened and he eventually died once more.

11. Yang Hu, when he was five years old, ordered his nurse to fetch a gold bracelet that he had been playing with. The nurse replied, "You never had such an object before." Yang Hu immediately went to the eastern wall of the Li family's house next door and found it among their mulberry trees. The owner was astonished and said, "This is an object lost by my deceased son. How could you have taken it?" The nurse gave a detailed account of the matter. The Li family was deeply grieved and sorrowful. At that time, people regarded the incident as extraordinary.

12. In the late Han dynasty, there was great turmoil in Guanzhong. Some people dug up a tomb of a palace woman from the Former Han dynasty and found her still alive; after being unearthed, she recovered completely as before. Empress Guo of Wei cherished and cared for her, taking her into the palace. She was often kept by the empress's side, and when asked about matters in the Han dynasty palace, she described them clearly and in an orderly manner. After Empress Guo passed away, she mourned with excessive grief and eventually died herself.

13. During the Wei dynasty, a tomb in Taiyuan was unearthed and the coffin broken open; inside it lay a living woman. When they took her out and spoke to her, she responded as a living person

would. They sent her to the capital city and asked about her background, but she did not know anything about it. Looking at the trees on top of the tomb, they appeared to be thirty years old. It was unknown whether this woman had been alive for thirty years and had always existed underground? Or had she suddenly come to life in a single day, merely coinciding with the tomb-diggers' arrival?

14. During the Jin dynasty, Du Xi, courtesy name Shigua, had a servant girl who was accidentally buried with his family and could not escape. More than ten years later, when the tomb was opened for an additional burial, they found that the servant girl was still alive. She said, "At first, it felt like I had my eyes closed in sleep." "After a while, I gradually became aware of myself."" When asked how long she had been buried, she claimed, "I thought it was only for one or two nights." At the time of her burial, the servant girl had been fifteen or sixteen years old; after being unearthed later, her appearance and vitality remained unchanged. She was then given in marriage again after living for another fifteen to sixteen years and bore children.

15. During the reign of Emperor Huan of Han, Lady Feng, a concubine, fell ill and died. During the reign of Emperor Ling, thieves dug up her tomb after more than seventy years; she was found with her appearance unchanged, only slightly cold in flesh. The group of thieves then committed acts of sexual violation together, leading to fights and even mutual killings before the matter was discovered. Later, when the family of Empress Dowager Dou was executed, they wanted to posthumously marry Lady Feng to Chen Gongda of Xiapi. However, it was debated that although Lady Feng had been favored by a previous emperor, her body had been defiled and thus should not be honored alongside an imperial ancestor. Therefore, it was decided instead to honor Empress Dowager Dou in this manner.

16. During the reign of Sun Xu of Wu, a garrison commander at Guangling dug up various tombs to obtain wooden planks for city construction, destroying many in the process. They then unearthed a large tomb, which contained an upper chamber. The doors and shutters were all equipped with hinges that could be opened and closed. A surrounding passage was built around it, wide enough for carts to pass through; the height of the structure allowed one to ride a horse inside. Inside also stood dozens of bronze figures about five chi tall, each wearing large hats, red robes, holding swords, and arranged in rows as attendants. The spirit seats were all carved with bronze human figures. On the stone walls behind them, inscriptions read: "General of the Palace," or "Attendant Official," and "Changshi" (attending official). It seemed to be a tomb belonging to a marquis or noble. When they broke open the coffin, there was someone inside whose hair had already turned gray, but who still wore fresh and bright clothing and a hat. His face and body appeared as if he were alive. Inside the coffin was a layer of yunmu (a type of mica), about one chi thick, and thirty white jade discs were placed around the body. The soldiers carried the dead body out and placed it leaning against the tomb wall. A piece of jade, about one chi long in shape resembling a winter melon, fell from the corpse's chest to the ground; there were also jades coming from his ears and nostrils. All of them contained pieces of gold as large as dates.

17. The Prince of Guangchuan in the Han dynasty was fond of excavating tombs. When he excavated the tomb of Luanshu, all the coffins and ritual objects were completely destroyed and decayed without a trace. Only one white fox was present; upon seeing people, it was startled and ran away. Those around him chased after it but failed to catch it, wounding its left foot with a halberd. That night, the prince had a dream in which an old man with completely white beard and eyebrows came to him and said, "Why did you wound my left foot?" He then struck the prince's left foot with

his staff. After waking, the prince found that his left foot was swollen and painful; a wound soon formed there, which never healed until he died.

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1. In the past, Emperor Zhuanxu had three sons who died and became plague spirits: one dwelled in the Jiang River and became a malaria spirit; one dwelled in Ruoshui and became a wangling ghost; one dwelled within human dwellings, was good at startling children, and became known as Xiao Gui. Thus, in the beginning of each year, they would command Fangxiangshi to lead four Nuo performers to drive away the plague spirits.

2. Wangu songs are funeral music, and those who hold the ropes chant in harmony with them. The Wangu lyrics include two chapters: "Xie Lu" and "Hao Li." They were composed by the disciples of Han Tianheng. Tianheng committed suicide, and his disciples mourned for him, singing sorrowfully: "A person is like the dew on scallions, easily vanished"; it also meant that when a person dies, their spirit returns to Haoli. Therefore, there are two chapters.

3. Ruan Zhan, courtesy name Qianli, had always held the view that ghosts did not exist. No one could challenge him on this matter. He often said to himself that this principle was sufficient to clarify the distinction between the visible and invisible realms. One day, a guest came with his name announced to visit Zhan. After exchanging greetings, they casually discussed names and principles. The guest was very eloquent; when Zhan spoke with him for a long time, and the conversation eventually turned to matters of ghosts and spirits, they engaged in an intense back-and-forth discussion. The guest then became crestfallen and said angrily, "Ghosts and spirits are things passed down by ancient and modern sages and virtuous men; how can you alone claim they do not exist? I myself am a ghost." At that moment, he transformed into an unnatural form and vanished in an instant. Zhan fell silent, his expression greatly disturbed. More than a year later, he fell ill and died.

4. Wuxing Shi Xu served as the military governor of Xunyang, was eloquent in speech and argumentation, had disciples who also understood reasoning, and always held to the view that ghosts did not exist. Shi Xu is a person's name; "施續" is romanized as "Shi Xu." One day, a black-clothed guest in white robes came and spoke with him. The conversation eventually turned to ghosts and spirits. After some time, the guest was defeated in argument and took his leave. He said, "Your words are clever, but your reasoning is insufficient. I am a ghost myself." How can you say there are none?" He asked, "Why have ghosts come here?" The guest replied, "I was sent to take you away. Your time is up by the mealtime tomorrow." His disciples pleaded desperately. The ghost asked, "Is there anyone who resembles you?" The disciple said, "There is a military commander under Shi Xu's command who looks like me." The ghost then went with him and sat facing the commander. From his hand, the ghost produced an iron chisel about a chi long, placed it on the commander's head, and

raised a mallet to strike it. The commander said, "I feel a slight pain in my head." Soon after, the pain intensified. Within an hour of the mealtime, he died

5. Jiang Ji, courtesy name Zitong, was a native of Pinga, Chu Guo. He served the state of Wei and held the position of Lingjun General. His wife dreamed of her deceased son, who wept and said, "Life and death are on different paths. When I was alive, I was the child of a high-ranking official; now in the netherworld, I am merely a Wubai officer under Mount Tai, suffering and wretched beyond words. Now the western chant master Sun A of the Grand Temple has been summoned to serve as governor of Mount Tai. I hope you will go to Lord Bai and entrust me to Sun A, so that he may transfer me to a more pleasant place." After finishing his words, the mother suddenly woke up in alarm. The next day she told Ji about it. Ji said, "Dreams are mere illusions; there is no need to be surprised." At dusk, she had another dream in which her son said, "I have come to welcome the new official. I was able to return briefly just now while he was staying at the temple and had not yet departed. The new official will depart at noon tomorrow." Before departure, there are many matters to attend to; I shall no longer be able to return. This is a farewell for good." Lord Bai is strong-willed and hard to move; therefore, I have come to plead with you, mother. I beg you to appeal to Lord Bai again: what harm would there be in trying it once?" He then described Sun A's appearance and other details very thoroughly. At dawn, the mother again pleaded with Ji: "Although you say dreams are not to be taken seriously, how coincidental is this? Even so, what harm would there be in testing it once?" Ji then sent someone to the Grand Temple to inquire about Sun A. They indeed found him, and his appearance matched exactly as described by their son. Ji wept and said, "I nearly wronged my son." He then met with Sun A and told him the entire story. Sun A was not afraid of dying, but he was delighted at the prospect of becoming governor of Mount Tai. He only feared that Ji would not believe him and said, "If it is as you say, this is exactly what I wish for. But I do not know which position your worthy son wishes to obtain?" Ji said, "Assign him any pleasant position in the underworld." Sun A replied, "I shall follow your instruction immediately." He then gave Sun A a generous reward. After finishing his words, he sent him back. Ji wanted to know quickly whether the matter would come true, so from the gate of the Lingjun headquarters to the temple below, he stationed one person every ten steps to relay messages. At Chen hour (7–9 AM), word was passed that Sun A had a heart pain; at Wei hour (1–3 PM), it was reported that his condition worsened; at noon, they announced that Sun A had died. Ji said, "Although I grieve for my son's misfortune, I am also glad to see that the dead are conscious." More than a month later, the boy came again and told his mother, "I have already been transferred to become an Lushi official."

6. In the Han dynasty, Buqi Xian had a city called Gupu Cheng, which was the ancient state of the Guzhu ruler. In the first year of Guanghe under Emperor Lingdi's reign, a man from Liaoxi saw a floating coffin in the Liao River and wanted to chop it open; someone inside the coffin spoke and said, "I am the younger brother of Boyi, the Guzhu ruler." The seawater has damaged my coffin, so I have been drifting. Why do you want to chop me open?" The man was frightened and dared not chop it. Therefore, they built a temple to honor him with sacrifices. Any official or civilian who wished to open and inspect the coffin died without illness.

7. Wen Xu, courtesy name Gongci, was a native of Qi, Taiyuan. He served as Huujun Jiaoyi and was on an inspection tour when he arrived at Longxi, where he was captured by the general of Wei Qiao and forced to surrender alive. Wen Xu became greatly enraged and struck a man with his official staff, killing him; the bandits rushed forward to kill Wen Xu. loyd Xun Yu tried to stop them, saying, "This is an upright scholar who wishes to die for his principles." They gave him a sword and ordered him to commit suicide. Wen Xu took the sword, bit his beard in his mouth, and sighed, saying,

"Then let my beard be stained with dirt." He then fell upon the sword and died. Gengshi felt pity for him, sent his funeral procession to a spot beside Luoyang city, and built a tomb for him. His eldest son, Shou, was the Marquis of Yinping, who dreamed that Wen Xu told him, "I have long been away and miss my hometown." Shou immediately resigned from his post, submitted a petition requesting to return his bones, and went back for burial. The emperor granted his request.

8. In the Han dynasty, Wen Ying of Nanyang, courtesy name Shuchang, served as a Fu Cheng (prefect's assistant) in Ganling during the Jian'an period. While traveling beyond his jurisdiction and stopping for the night, at the third drum of the night he dreamed that someone knelt before him and said: "In the past, my ancestors buried me here; water has rushed toward my tomb, drowning the coffin. Half of it is soaked in water, yet I have no means to keep warm." Hearing that you are here, I came to seek your help. I would like to trouble you for just a short while tomorrow and hope you will kindly move me to a higher and drier place." The ghost took off his clothes before Wen Ying, and they were all soaked. Wen Ying was deeply moved and woke up immediately. He told those around him. They said, "Dreams are just illusions; there is nothing strange about it." Wen Ying then returned to sleep in the same place, and dreamed that the ghost said to him, "I have come to you in my distress; how could you not feel compassion for me?" While still dreaming, Wen Ying asked, "Who are you?" The ghost replied, "I was originally a native of Zhao, but now I belong to the god of Wangmang Shi." Wen Ying asked, "Where is your coffin located now?" The ghost replied, "It is near the north side of your tent, dozens of steps away by a dry willow tree beside the water; that is where I am." "As dawn approaches, I shall no longer be visible. But you must remember me." Wen Ying replied, "Yes!" Suddenly he woke up. At dawn, when it was time to depart, Wen Ying said, "Although dreams are not strange in themselves, how coincidental is this?" Those around him said, "What harm would there be in spending a little time to verify it?" Wen Ying immediately got up and led more than ten people upstream along the water, where they indeed found a dry willow tree. He said, "This is it." They dug beneath it, and after a short time, they indeed found a coffin. The coffin was very decayed and half-submerged in water. Wen Ying said to those around him, "What I heard from others before was considered false; but the things passed down in the world cannot be without verification." He had the coffin moved, buried it properly, and then left.

9. In the Han dynasty, He Chang of Jiujiang served as Cizhou Shuzhi (Governor of Jiaozhou). While on an inspection tour and arriving at Gao'an Xian in Cangwu Jun, he stayed overnight at Hubun Ting. Before midnight had passed halfway, a woman came out from the floor below and called out, "I am surnamed Su, named E, courtesy name Shizhu; I was originally a native of Xiuli Village, Guangxin Xian. My parents died early, and I have no brothers. I married a man surnamed Shi from the same county, but my husband died young. I had one hundred and twenty bolts of various silk fabrics and one female servant named Zhi Fu. Being alone, poor, and weak, I could not support myself; so I decided to go to an adjacent county to sell the fabric. I rented a cart with oxen from Wang Bo, a man from my hometown, for twelve thousand coins, loaded both me and the silk onto it, and had Zhi Fu drive it. We arrived outside this pavilion on the tenth day of the fourth month last year." At that time, it was already late in the afternoon and all travelers had ceased; we dared not proceed further, so we stayed here. Suddenly Zhi Fu suffered a violent stomachache. I went to the pavilion chief's house to ask for water and fire. The pavilion chief, Gong Shou, came with a halberd and spear to the cart and asked me, "Madam, where are you coming from? What is in your cart?" Where is your husband?" "Why are you traveling alone?" I replied, "Why bother to ask?" Shou then grabbed my arm and said, "You are young and have beauty; I hope you can be entertained." I was terrified and refused to comply. Shou then took out a knife, stabbed me once under the armpit, and I died immediately. He also stabbed Zhi Fu, who also died. Shou dug under the building and buried

me below with my maid on top, then took away our belongings. He slaughtered the ox, burned the cart, and placed the cart's jar as well as the ox bones into an empty well to the east of the pavilion. After I was wrongfully killed, my pain and injustice moved Heaven itself; having no one to appeal to, I have come myself to report it to the Righteous Magistrate. He Chang said, "Now if we want to dig up your body, what will be used as proof?" The woman said, "I was dressed in white clothes and wore blue silk shoes; they have not yet decayed. I hope you will inquire among my hometown people to return these bones to my deceased husband." They dug it up, and indeed found as she had said. He Chang immediately hurried back, sent officials to capture the culprit, interrogated him, and he fully confessed. They went down to Guangxin Xian for verification, and it matched Su E's account. Shou's parents and brothers were all captured and imprisoned. He Chang reported that according to the law, murder did not necessarily warrant execution of the entire clan; however, Shou was the chief evildoer and had concealed his crime for several years. He could not escape punishment under royal justice. Cases where ghosts and spirits have made accusations are nonexistent in a thousand years, so I request that they all be executed to demonstrate the power of spirits and to assist divine punishment. The report was submitted and approved by the authorities above.

10. At Ruxu Kou there is a large ship, capsized in the water; when the water level drops slightly, it becomes visible. Elders say, "This was Cao Gong's ship." Once there was a fisherman who stayed overnight nearby and tied his boat to it; he only heard the sounds of flutes, pipes, stringed instruments, and singing, along with an unusual fragrance. The fisherman had just fallen asleep when he was driven away in a dream by someone who said, "Do not approach the official courtesans." It is passed down that "Cao Gong was carrying concubines when his ship capsized here, and it has remained there ever since."

11. Xiahou Kai, courtesy name Wanren, died of illness. His relative Er Gounu, who had always seen ghosts, saw Kai return several times, wanting to take a horse and also affecting his wife. Dressed in a flat cap and single robe, he sat on the large bed by the western wall where he used to sit when alive, asking people for tea to drink.

12. Zhu Zhongwu had one daughter named Xianyi, who married Mi Yuanzong and died at home after childbirth. According to local custom, those who die in childbirth have ink applied on their faces. Her mother was unwilling to do it, so Zhongwu secretly marked her face himself, and no one saw him do it. Yuanzong served as Xian Cheng of Shixin Xian and dreamed that his wife came to the bed. He clearly saw her wearing new white clothes, with a black mark on her face.

13. In the Jin dynasty, Wang Zhaoping of Xincai had a cart ox in his office. One night, for no reason, it suddenly entered the private room and crashed into the wall before exiting. Later, he heard several times the sounds of shouting and attacks coming from all directions. Zhaoping then gathered people, set up crossbows and battle preparations, pointed toward the sound, and launched all the crossbows at once. The ghost responded to the sound by receiving several arrows, which all fell into the ground.

14. In the Wu dynasty, in the third year of Chiwu, Yang Du, a native of Guchang, went to Yuyao and was traveling at night. A young man holding a pipa asked for a ride with him. Du accepted the request. He played dozens of pipa pieces, and after finishing them, he suddenly stuck out his tongue, widened his eyes, frightened Du with terror, and then left. After traveling another twenty li or so, he saw an old man who introduced himself as "surnamed Wang, named Jie." Du then took him aboard

again. He said, "The ghost is good at playing the pipa and played very mournfully." Jie replied, "I can play it as well." He was the ghost from before. He again widened his eyes and stuck out his tongue; Du was terrified almost to death.

15. Qin Jubo of Langya, aged sixty, once traveled at night and drank alcohol. On his way past the Pengshan Temple, he suddenly saw two of his grandsons coming to meet him; they supported and walked with him for more than a hundred paces before grabbing his neck and pushing him to the ground, scolding, "Old servant!" "On a certain day you beat me; I will kill you now." Bo thought, "Indeed, there was once a time when I did hit this grandson." Bo then pretended to be dead, and they left him. When Bo returned home, he wanted to punish his two grandsons. The two grandsons were shocked and sorrowful, bowing their heads and saying, "How could descendants possibly do such a thing?" "We fear it was some ghost or demon. We beg you to test again." Bo realized the truth and, after several days, pretended to be drunk while walking near this temple. He again saw his two grandsons come out to support him. Bo quickly seized them; the ghosts could no longer move. When they reached home, it turned out that they were indeed two people. Bo burned them with fire; their bellies and backs became charred and cracked. When placed in the courtyard, they disappeared during the night. Bo regretted not having killed them. After more than a month, he again pretended to be drunk and went out at night with a blade in his robe; no one at home knew about it. He did not return all night. His grandsons feared that he would once again fall into the trap of this ghost, so they both went out to meet him. In the end, Bo stabbed and killed them.

16. In the Han dynasty, during the first year of Wujian, a native of Donglai surnamed Chi often brewed wine at home. One day, he saw three strange guests who came together carrying flour and rice, asking for his wine to drink. After finishing their drinks, they left. Soon after, someone came and said, "I saw three ghosts drunk in the woods."

17. The first ruler of Wu, Sun Quan, killed a Wewei Bing soldier named Qian Xiaoxiao. The spirit appeared on the main street and asked to borrow Wu Yong, a hired man, ordering Yong to deliver a letter to the temple at the southern end of the street. He borrowed two wooden horses, sprinkled wine over them, and they both turned into fine real horses with complete saddles and reins.

18. Song Dingbo of Nanyang, when he was young, once traveled at night when he encountered a ghost; he asked it questions. The ghost said, "I am a ghost." The ghost asked, "Who are you?" Dingbo lied and said, "I am also a ghost." The ghost asked, "Where are you going?" He replied, "I want to go to Wanshi." The ghost said, "I also want to go to Wenshi." So they walked together. After several li, the ghost said, "Walking on foot is too slow; we could take turns carrying each other. What do you think?" Dingbo replied, "That's a great idea." The ghost then first carried Dingbo for several li. The ghost said, "You are too heavy; you must not be a ghost." Dingbo replied, "I am a new ghost, so my body is still heavy." Dingbo then took turns carrying the ghost, who was now almost weightless. They repeated this several times. Dingbo then asked again, "I am a new ghost; I don't know what things ghosts fear or avoid?" The ghost replied, "We only dislike being spat upon." Thus they continued walking together. Along the way, they came upon a body of water; Dingbo ordered the ghost to cross first and listened carefully—there was no sound at all. Dingbo crossed himself, making splashing sounds in the water. The ghost asked again, "Why is there a sound?" Dingbo said, "I am newly dead and not yet accustomed to crossing water." "Don't blame me for it." As they were about to arrive at Wanshi, Dingbo suddenly placed the ghost on his shoulder and tightly held onto him. The ghost shouted loudly in a sharp voice, begging to be put down, but Dingbo no longer listened. He directly took the ghost to Wanshi market, put it down on the ground,

and it transformed into a sheep. He then sold it, fearing that it might change again, so he spat on it. He received 1,500 coins and left. At the time, Shi Chong remarked, "Dingbo sold a ghost for 1,500 cash."

19. King Goujian of Wu had a young daughter named Zuyu. She was eighteen years old, and both her talent and beauty were outstanding. A young man named Han Zhong, aged nineteen, was skilled in the Dao and its arts. The girl loved him, secretly communicated with him, and agreed to become his wife. Zhong studied between Qi and Lu; before leaving, he entrusted his parents to propose marriage on his behalf. The king was angry and refused the proposal. Princess Zuyu died of grief, and she was buried outside Changmen Gate. Three years later, Zhong returned and asked his parents about it; they said, "The king was very angry. Zuyu died from grief and has already been buried." Zhong wept bitterly, prepared sacrificial offerings and gifts, and went to mourn at her tomb. Zuyu's spirit emerged from the tomb, saw Zhong weeping, and said to him, "After you left, I asked my parents to plead with the king for your sake. I thought our great wish would surely be fulfilled; never did I expect that after parting ways, fate would take me away—how pitiful!" Zuyu then turned to the left, bent her neck, and sang: "There is a crow on Nanshan; a net has been spread on Beishan. The crow flies high—what can the net do?" "I wanted to follow you, but there were many malicious rumors." My sorrow caused illness, and I lost my life in the yellow mound of death. Fate was unkind; how unjust it all is! The leader of the feathered creatures is called Fenghuang; for one day without a male, it grieves for three years. Though many birds surround it, none can be its match. Thus I saw my humble form meet your radiant brilliance. Though our bodies are far apart, our hearts are close—how could I ever forget you for a moment?" After finishing the song, she sobbed and wept, urging Zhong to return with her to the tomb. Zhong said, "Life and death are on different paths; I fear bringing misfortune or blame. I dare not accept your command." Zuyu said, "I also know that life and death are on different paths. But now this parting will be forever with no chance to meet again. Will you fear me because I am a ghost and think that I might bring calamity upon you? If my sincerity is what I offer, how could you not believe it?" Zhong was moved by her words and accompanied her back to the tomb. Zuyu feasted with him, staying for three days and nights, fulfilling all the rites of husband and wife. As she was about to leave, she took a small pearl from her hair and gave it to Zhong, saying, "My reputation has been ruined, my wish denied—what more can I say! Take care of yourself in the seasons ahead." "If you come to my home, pay your respects to King Wu." After leaving, Zhong went directly to the king and recounted the entire matter. The king became furious and said, "My daughter is already dead, yet Zhong fabricates false words to defile the spirit of the deceased. This can only be grave-robbing for objects, falsely attributing it to ghosts and gods." He ordered that Zhong be arrested immediately. Zhong fled and escaped, going to Zuyu's tomb site to plead his case. Zuyu said, "Do not worry." I will return to explain it to the king." The king was combing his hair when he suddenly saw Zuyu. He was startled, moved by both sorrow and joy, and asked, "How is it that you are alive?" Zuyu knelt and said, "In the past, a scholar named Han Zhong came to seek me as his wife, but Your Majesty refused. My reputation was ruined, my virtue broken, and I brought about my own death." Zhong returned from afar and heard that Zuyu had died. Therefore, he brought sacrificial offerings and went to her tomb to mourn and express his condolences. Touched by his sincerity, I eventually met with him and gave him the pearl as a gift; it was not grave-robbing. I beg you not to pursue or punish him." The queen heard of this and went out to embrace her. Zuyu vanished like smoke.

20. Xin Daodu of Longxi was traveling and studying when he arrived at a place about four or five li outside Yongzhou city. He then saw a large house, with a girl in green robes standing by the gate. Du went to the gate and asked for food. loyd The girl went in to inform Lady Qin, who ordered that he

be invited inside. Du hurried into the pavilion, where Lady Qin was seated on the western couch. Du stated his name and recounted his journey; after finishing, he was ordered to sit on the eastern couch. They immediately prepared a meal and drinks. After the meal, the lady said to Du, "I am the daughter of King Qin Min. I was betrothed to Cao Guo but unfortunately died before marrying." "I have been dead for twenty-three years, living alone in this house. Today that you have come, I wish to become your wife and stay with you for three nights." Three days later, the woman said to him herself, "You are a living person, and I am a ghost. Though our fates have brought us together, this meeting can last only three nights; we cannot stay long, for misfortune will surely follow. "Yet in these two short nights, I have not yet fully shared my feelings with you. Now that we must part, how shall I give you a token of trust to carry with you?" She then ordered someone to take the box behind the bed and open it, took out one golden pillow, and gave it to Du as a token. They parted with tears streaming down their faces, and then she sent the girl in green robes to escort him out of the gate. Before he had taken several steps, the house vanished from sight, leaving only a tomb behind. Du hurriedly ran out in confusion at the time and looked into his arms to find the golden pillow still there, without any strange transformation. Later he went to Qin Guo and sold the pillow in the market, where it was seen by the queen of Qin who happened to be touring the eastern district. She suspected its origin and asked to examine it. She questioned Du about where he had obtained it. Du told her the whole story. Upon hearing this, the queen wept bitterly and could not control herself. However, she had previously doubted it, so she sent people to dig up the tomb and open the coffin for inspection. The original burial items were all still there, except that the pillow was missing. When they examined it closely, the affection between them seemed as real as ever. The queen of Qin finally believed him. She sighed and said, "My daughter was truly extraordinary; even after being dead for twenty-three years, she could still interact with the living. "This is my true son-in-law." She then appointed Du as Fu Ma Duyi (a title for a son-in-law of the royal family), bestowed gold, silk, carriages, and horses upon him, and ordered him to return to his native country. From then on, later generations began calling a daughter's husband "Fuma"—today's term for the son-in-law of a nation. It is also called "Fu Ma."

21. In the Han dynasty, there was a man named Tan Sheng. At forty years old and without a wife, he often felt moved by emotion while reading the Book of Songs. One night at midnight, a girl about fifteen or sixteen years old appeared before him. Her beauty and attire were unparalleled in the world. She came to him and spoke as if they were husband and wife, saying, "I am different from ordinary people; do not illuminate me with firelight. Only after three years may you do so." They lived as husband and wife, and had a son who was already two years old. Unable to resist his curiosity, one night after she fell asleep, he secretly lit a lamp to look at her. From the waist up, her body was flesh and blood like that of an ordinary person; from the waist down, however, there were only dry bones. The wife awoke and said angrily, "You have betrayed me." "I was about to become fully human. How could you not endure even one more year and instead shine the light on me?" Sheng apologized with tears, but she would not be stopped. She said, "Though we must now part forever in our great bond, I still think of my son. If he should become poor and unable to support himself, you may temporarily follow me away so that I can leave him something." Sheng followed her and entered a magnificent hall; the rooms and objects within were extraordinary. She gave him a robe adorned with pearls, saying, "This will be sufficient for your needs." Then she tore off part of Sheng's robe to keep as a memento and left. Later, Sheng took the robe to the market, where the Wang family of Suixiang bought it for ten thousand coins. The king recognized it and said, "This is my daughter's robe—how could it be in the market?" "This must have been grave-robbing." He then ordered that Sheng be interrogated. Sheng told the truth in full. The king still did not believe it, so he inspected his daughter's tomb. The tomb was intact as before; when they opened it for inspection, a

piece of cloth from the robe was indeed found beneath the coffin lid. When he called in the boy to see, the child truly resembled the king's daughter. Then the king believed him and immediately summoned Tan Sheng, bestowing gifts upon him and accepting him as his son-in-law. He appointed the boy as a Langzhong (an official title).

22. Lu Chong was a native of Fanyang. About thirty li west of his home lay the tomb of Cui Shaofu. At twenty years old, on the day before the winter solstice, Chong went out to hunt and play games west of his house when he saw a spotted deer. He drew his bow and shot it; the deer was hit, fell down, then got up again. Chong chased after it and did not realize how far he had gone. Suddenly, about one li north on the road, he saw a tall gate with tiled houses around it, resembling an official residence; the deer was no longer in sight. A servant at the gate called out to him and invited him forward. Chong asked, "Whose residence is this?" The servant replied, "It is the residence of Shaofu." Chong said, "My clothes are shabby; how could I possibly be received by Shaofu?" At that moment, a man appeared carrying a bundle of new clothes and said, "The master has given these to you." Chong quickly put them on and went in to see Shaofu. He presented his name. They served several rounds of wine and roasted meat. Shaofu said to Chong, "Your father did not consider my humble home unworthy. Recently I received a letter from him seeking marriage for your daughter; that is why we have come to welcome you." He then showed Chong the letter. Although he was young when his father died, Chong still recognized his handwriting and sighed with emotion, no longer able to refuse or avoid it. He immediately ordered the household: "Lu Lang has arrived; have my daughter prepare herself." And he told Chong, "You may wait in the east corridor until dusk." A servant announced from inside: "The young lady has finished her preparations." When Chong arrived at the east corridor, the girl had already stepped down from her carriage and stood at the head of the mat. They performed a mutual bow in greeting. After three days, when their meals had ended on the third day, Cui said to Chong, "You may now return home." The girl was showing signs of pregnancy. If she bore a son, he would be returned to you; do not doubt this. "If it is a daughter, I will raise her myself." He ordered the attendants outside to prepare the carriage for sending off the guest. Chong then took his leave and left. Cui saw him off to the middle gate, clasping Chong's hand while shedding tears. When he went out the door, he saw a calf-drawn cart with an attendant in dark blue robes. He also saw his own clothes and bow and arrows still outside the gate. Soon, a messenger was sent to carry a bundle of clothes and give them to Chong. He said, "Our marriage is just beginning; parting ways causes great sorrow." "Now I am also giving you a set of clothes and bedding as an additional gift." Chong got into the cart, which departed like lightning, and in no time he had arrived home. When his family saw him, they were both sad and joyful, asking many questions. They learned that Cui was a deceased person who had entered the tomb. They regretted it deeply with sorrow. Four years after their parting, on the third day of the third month, Chong was playing by a stream when he suddenly saw two calf-drawn carts nearby, now sinking and now floating. Soon they drifted closer to the shore, and everyone sitting with him could see them. Chong went over and opened the back door of one cart, where he saw Cui's daughter together with a three-year-old boy inside. When Chong saw them, he was delighted and reached out to take the girl's hand. She raised her finger toward the cart behind and said, "My lord is here." He immediately saw a young official. Chong went forward to greet him, and the girl held her child and returned. Chong also gave him a golden casket and presented a poem, which read: "Radiant is the lingzhi's form, how graceful and brilliant it shines!" "Flourishing in its beauty at that time, it displays rare wonders and extraordinary virtues." "Holding the essence but not yet blooming, it withered under frost in midsummer." "Glorious brilliance fades into eternal obscurity; this world's path will never allow its display again." "Unaware of the workings of yin and yang, a sage suddenly appears in form." "Our meeting was brief, our parting swift—both are due to spirits and fate alone." "What can I give my

beloved? A golden casket to nourish the child." "From now on, love and affection must part; this will break one's heart and wound the liver and spleen." Chong took the child, the casket, and the poem—suddenly, there was no trace of the two carts. When Chong returned with the child, those seated nearby thought it to be a ghost or spirit and all spat at him from afar. But the child's appearance was as before. They asked the boy, "Who is your father?" The child went straight into Chong's arms. At first, the crowd was startled and suspicious, but after reading his poem, they sighed with admiration at the profound connection between life and death. Later, Chong took a cart into the market to sell the casket. He set its price high and did not want to sell it quickly, hoping someone would recognize it. Suddenly, an old servant recognized it and returned to inform her mistress, saying, "I saw a man in the market riding a cart, selling the casket from Lady Cui's tomb." The mistress was none other than Cui's maternal aunt. She sent her son to check, and indeed it was as the servant had said. He climbed onto the cart, introduced his name, and told Chong, "In the past, my aunt married a young official and bore a daughter who had not yet been given in marriage when she died." Her family mourned her deeply and gave one golden casket, which was placed inside the coffin. "You can tell me how you came to possess this casket." Chong recounted the events. The man was also moved to tears by the story. He returned and reported this to his mother, who immediately ordered him to visit Chong's home and bring the child for inspection. All the relatives gathered together. The child had features resembling those of the Cui family, yet also bore a likeness to Chong's appearance. Both the child and the casket were verified as genuine. The aunt said, "My niece gave birth at the end of March." "The father named him Chun, meaning 'spring,' for it is warm and mild." "We hope he will grow strong," she said. loyd They then gave him the courtesy name Wenxiu. Wenxiu, therefore, was a marriage beyond the mortal world; its omen had already been revealed beforehand. The child eventually became an outstanding person of talent and virtue. He served as a governor with the rank of two thousand stones, and his descendants continued to hold prominent positions, their hats and carriages symbolizing official status. To this day, one of his descendants, named Ziguan, is renowned throughout the world.

23. During the Later Han dynasty, in Ximen Ting of Ruyang, Runan, there were ghosts and spirits. Whenever guests stayed overnight, they would often die. Those who suffered from the haunting would lose their hair and suffer from loss of vitality. When people inquired about the cause, they were told: "Long ago, strange creatures had already appeared here." Later, a local official named Zheng Qi from Yilu, who served as an assistant to the prefect of the region, came by. About six or seven li away from the inn, he encountered a dignified-looking woman asking for a ride. At first, Zheng hesitated, but she eventually got into his cart and rode with him toward the inn, hurrying down to the building below. The inn's attendant reported: "You must not go up to the upper floor." Zheng replied, "I am not afraid at all." It was already dark outside, so he went upstairs and spent the night with the woman. Before dawn, Zheng left. When the attendant went upstairs to clean and saw a dead woman there, he was greatly shocked and ran to report it to the innkeeper. The innkeeper beat the drum, summoned all the local officials, and they gathered together to examine the body. It turned out to be a woman from the Wu family, who lived eight li northwest of the inn. She had recently died and was being prepared for burial that night when the lights went out. When they were relit, her body was gone. Her family immediately took the body away. After Zheng left, he had traveled only a few li when he began to suffer from abdominal pain. When he arrived at Liyang Ting in Nandun, the pain worsened and he died. From then on, no one dared to go up that floor again.

24. Zhong Yao of Yingchuan, courtesy name Yuanchang, once did not attend court sessions for several months and behaved in an unusual manner. Someone asked him the reason. He said, "A beautiful woman often comes to visit me; she is extraordinarily lovely." The questioner replied, "She

must be a ghost or spirit. You should kill her." When the woman came again later, she did not approach immediately but stopped outside the door instead. Zhong Yao asked, "Why is that?" She replied, "You have the intention to kill me." Zhong Yao said, "That is not true." _l After repeated invitations, she finally entered. Zhong Yao felt regret and was unwilling to do so, yet he still went through with it. She wounded his thigh. The woman immediately left, using fresh cotton to wipe away the blood along the entire path. The next day, someone was sent to follow the trail and arrived at a large tomb. Inside the wooden coffin lay a beautiful woman whose body looked as if she were still alive. She wore a white silk tunic and a red embroidered waistband. Her left thigh had been wounded, and blood had been wiped away with cotton from her waistband.

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1. Chen Guo Zhang Handao went to Nanyang to study the Zuo Zhuan with Jingzhao Yin Yan Shujian. After he left, several months later, a spirit seized his younger sister and declared loudly: "I died from illness." My corpse lies on the roadside, often suffering from hunger and cold. He took two or three measures of "Bu Jie" and hung them on a paper mulberry tree behind the house. Zhuang Zi Fang sent me five hundred coins, which were placed beneath the northern wall; all of them have been lost and not retrieved. He also bought a cow from Li You, with the original deed kept in his writing chest." They went to claim them and found everything exactly as he had said. The wife was still unaware of having this younger sister, who had just arrived from her husband's family and was beyond her knowledge. The family mourned bitterly and became even more convinced of the truth. His parents and brothers, dressed in mourning attire, came to welcome his corpse home; several miles away from the house, they encountered Zhang Handao together with more than ten students chasing each other. Zhang Handao looked back and saw his family members, wondering why they were acting this way. The family saw Zhang Handao and thought he was a ghost. They were bewildered for a long time. Zhang Handao then stepped forward and bowed to his father, explaining the whole story from beginning to end. They were both sorrowful and joyful. All that was heard and seen, cases like this were not one in number. They came to understand the actions of the evil spirits.

2. Hanshi Yun, courtesy name Shiyun, was an outsider from Neihuang, Chenliu. He was young and served as a 尉 (wei), accompanying assistants on official business to pay homage to the postal supervisor. Dan had lofty aspirations and was deeply resentful of being reduced to a lowly clerk performing menial tasks. Thus, in the marshlands of Chenliu, he killed his riding horse, discarded his official headgear, and pretended to encounter bandits. A deity descended at his home and said: "I am Shiyun." He was killed by the robbers. Quickly retrieve my clothes from the marshlands of Chenliu." The family retrieved a single headgear. Dan then went to Nanjun, later moving into the Three Fu regions, and studied under renowned scholars for thirteen years before returning home. His family no longer recognized him. The people of Chenliu held his aspirations and conduct in high esteem; after his death, they honored him with the title "Zhengjie Shengxian" (Mr. Upright Virtue)

3. Fei Ji, a native of Wu, had been living as a guest in Chu for a long time; at that time, the roads were often plagued by bandits, and his wife was constantly worried about him. Ji stayed overnight in a group with his peers beneath Mount Lu, and they asked each other when they had left home. Ji said: "I have been away from my family for several years now." Before leaving, I bid farewell to my wife and asked her to provide a gold hairpin for the journey. I wanted to see whether she would give it to me or not, in order to test her resolve. After receiving the hairpin, I placed it on the door lintel. Just before departure, I lost my way; this hairpin should still be there on the door." That night, his wife dreamed that Ji said to her: "I encountered bandits on my journey and died; it has already been two years." "If you do not believe my words, when I left, I took your hairpin but did not take it with me and instead left it on the door lintel; you may go and retrieve it." The wife awoke, searched for the hairpin, found it at home, and the family immediately began mourning rites. More than a year later, Ji returned home.

4. Yu Yao Yu Dingguo had an elegant appearance; a daughter of the Su family from the same county was also beautiful, and Dingguo often saw her and became fond of her. loyd Later, when she saw Yu Dingguo coming, the host family invited him to stay overnight. In the middle of the night, he told Master Su: "Your daughter is most beautiful; I have a strong admiration for her." Is it possible for you to let her come out briefly tonight?" The host, considering him a respected person from the local area, readily allowed his daughter to come out and accompany him. Their meetings became increasingly frequent, and Yu Dingguo told Master Su: "I have no way to repay your kindness." "If there are any official matters, I will take responsibility for them on your behalf." The host was pleased and, from then on, whenever there were conscription or summons-related affairs, he would go to Yu Dingguo. Dingguo was greatly surprised and said: "I have never been personally instructed." How could this happen?" "There must be something strange about this." He explained the whole matter in detail. Dingguo said: "How could I possibly ask a man's father and seduce his daughter?" "If she comes again, I shall cut her down." Later on, he indeed encountered a strange spirit.

5. During the reign of Sun Hao of Wu, Zhu Dan, courtesy name Yongchang, who served as Neishi (an official title) of Huainan, was appointed Tai Shou (Governor) of Jian'an. Dan's wife, who was the wife of a subordinate official, suffered from an illness caused by a ghost; her husband suspected her of infidelity. Later, when he went out on a trip, he secretly dug through a crack in the wall to peek inside and saw his wife weaving at the loom, gazing distantly at a mulberry tree and speaking and laughing toward it. The subordinate official looked up at the tree and saw a young man, about fourteen or fifteen years old, wearing a blue collar and sleeves, with a blue head covering. The subordinate official believed it to be a real person and drew his crossbow to shoot at him. The figure transformed into a chirping cicada, as large as a winnowing basket, and flew away majestically. His wife was also startled by the sound and exclaimed: "Oh!" "Somebody shot at you." The subordinate official was puzzled by the incident. After a long time, the subordinate official saw two small boys talking together on the roadside and said: "Why haven't I seen you again?" One of them was the boy from the tree. The other replied: "Earlier, I unfortunately was shot by a person and have been suffering from wounds for some time." The boy said: "How are you now?" He replied, "Thanks to the ointment from Lord Zhu's house on the beam applied to it, I have recovered." The subordinate official reported to Dan: "Someone stole your medicinal ointment. Do you know about this?" Dan said, "My ointment has been placed on the beam for a long time; how could anyone steal it?" The subordinate official replied: "That is not the case." "Please, Lord Zhu, take a look yourself." Dan was very skeptical and examined it himself. The seal and label were exactly as before. Dan said, "This man is deliberately lying; the ointment remains just as it was." The subordinate official said:

"Please open it and check." When they opened it, half of the ointment was missing. They scraped the inside and found some footprints. Dan was greatly shocked. He then carefully inquired about the matter. The subordinate official fully recounted the entire story from beginning to end.

6. During the Wu period, Ni Yansi of Jiaxing lived in Xishan Li to the west of the county. One day, he suddenly saw a ghost or spirit enter his home, speaking with people and eating and drinking like a human, except that its form could not be seen. A servant of Yansi had secretly cursed their master. The ghost said: "I will speak about it now." Yansi dealt with the matter, and no one dared to curse him again. Yansi had a minor wife; the spirit approached her, so Yansi invited a Taoist priest to drive it away. After the wine and food were set out, the spirit took grass and excrement from the latrine and spread them on top. The Taoist priest immediately began beating drums vigorously and summoned various deities. lington The spirit then took a horn from the deity's altar, blew it like a trumpet, making a sound. After a while. The Taoist priest suddenly felt cold on his back and, startled, jumped up to remove his clothes—only then did he realize it was the horn. At this point, the Taoist priest gave up and left. One night, Yansi secretly spoke with his wife under the blanket, both lamenting this spirit together. The spirit immediately addressed Yansi from the roof beam and said: "You spoke of me to your wife; I will now cut off your house's beam." Immediately, there was a loud rumbling sound. Yansi feared the beam would break and took out a fire to inspect it; the spirit immediately extinguished the flame. The sound of cutting the beam grew even more urgent. Yansi, fearing that his house would collapse, sent out all family members and took another fire to examine it; the beam was as before. The spirit laughed loudly and asked Yansi: "Did you speak of me again?" A local official in charge of agriculture from the commandery heard about it and said, "This so-called spirit is merely a fox demon." The spirit immediately went to the official and said: "You took several hundred hu of grain from your office, hid it in a certain place, and allowed officials to defile it; yet you dare to speak ill of me!" "I will now report this to the authorities and have people come to retrieve the grain you stole." The official was greatly frightened and apologized. After that, no one dared to speak of it again. Three years later, the spirit left and its whereabouts became unknown.

7. During the Wei dynasty, in the Huangchu era, in Dunqiu, there was a man riding on horseback at night. He saw something along the road as big as a rabbit, with two eyes like mirrors; it jumped before his horse and prevented him from moving forward. The man was so frightened that he fell off his horse. The spirit then approached and grabbed him from the ground. He was so terrified that he died suddenly. After a long while, he regained consciousness. When he came to, the spirit had already vanished and its whereabouts were unknown. He then remounted his horse and continued forward. After several li, he met a man; after exchanging greetings, the two began to talk. The first man recounted how strange events had unfolded and said that now they had found each other as companions, which was very pleasant. The second man said: "I was traveling alone, but now I have met you as a companion; it is an indescribable joy." "Your horse moves quickly. Please go ahead, and I will follow behind you." So they traveled together. He asked, "Earlier, what was that creature like to make you so frightened?" The man replied: "Its body was as big as a rabbit and its two eyes were like mirrors; its appearance was extremely ugly." Note: The translation of "可惡" here is rendered as "ugly" to convey the sense of being repulsive or unpleasant in appearance. The companion said, "Try looking at me?" The man looked back and saw that it was still the same. The spirit then jumped onto the horse. The man fell to the ground and died of fright. His family was puzzled that his horse had returned alone, so they immediately went out in search and found him by the roadside. After a night's time he regained consciousness and described what had happened as such.

8. Yuan Shao, courtesy name Benchu, was in Ji Zhou when a deity appeared from Hedong and called himself Dushuo Jun. The common people jointly built a temple for him. The temple had a chief clerk named Da Fu. Cai Yong of Chenliu, who was the governor of Qinghe, visited the temple on his way. He had a son named Dao, who had died thirty years earlier. Dushuo Jun served Cai Yong wine and said: "Your esteemed son came here before and wishes to see you." After a short while, the son arrived. Dushuo Jun said himself: "My father and grandfather were once officials in Yanzhou." There was a scholar surnamed Su whose mother was ill, so he went to pray. The chief clerk said: "You have encountered a celestial sage and should wait for him." They heard the sound of drums from the northwest, and then you arrived. After a short while, a guest came wearing a plain black robe with a pattern of persimmon leaves, and had hair on his head in five colors, several cun long. After he left, another person came wearing a plain white cloth robe and a tall hat. The hat resembled the head of a fish. He said to you: "In the past we were at Lin Mountain together and ate white plums; it has not been long since I remember that, yet already three thousand years have passed." "Time passes easily, which makes people feel melancholy." After he left, you told the scholar: "The one who came first was the Lord of Nanhai." The scholar was a bookish man; you were well-versed in the Five Classics, especially skilled in the Book of Rites. When you discussed rites with him, he could not match your knowledge. The scholar begged for help to cure his mother's illness. You said: "To the east of where you live, there is an old bridge that has been destroyed by people. The illness your mother suffers from results from her having violated this bridge's path. If you can restore the bridge, she will recover." Cao Cao was attacking Yuan Tan and sent someone to the temple to exchange for a thousand bolts of silk, but Dushuo Jun did not give it. Cao Cao sent Zhang He to destroy the temple. Before they had reached a hundred li, Dushuo Jun dispatched tens of thousands of soldiers who came marching along the road. Zhang He's army had not yet reached two li when clouds and fog surrounded them, making it impossible to know where the temple was located. Dushuo Jun told his chief clerk: "Cao Cao's momentum is strong; we should avoid him." Later, a deity descended at the home of Su Jing's neighbor who recognized Dushuo Jun's voice and said: "In the past I moved into a lake and had been separated for three years. So I sent someone to communicate with Cao Gong, wishing to restore the old temple. However, the site is in decline and unsuitable for residence; I wish to stay temporarily." Cao Gong said: "That would be very good." He arranged the northern tower of the city for him to reside in. After several days, Cao Gong went hunting and captured an animal as large as a fawn with big feet. It was white as snow, its fur soft and smooth, and very lovely. Cao Gong rubbed it against his face to feel its texture, but could not name the creature. At night, they heard weeping from the tower saying: "My little child went out and has not returned." Cao Gong clapped his hands and said: "This creature is truly lamenting." In the morning, he brought hundreds of dogs to circle around the tower. The dogs caught its scent and rushed in and out wildly. They saw an object as big as a donkey that threw itself from the tower down below. The dogs killed it. From then on, the temple deity disappeared completely.

9. Chen Chen of Linchuan was a very wealthy man. In the first year of Yongchu, while Chen was sitting in his prayer room, there was a plot of bamboo shoots in his residence. During the day he suddenly saw a person over one zhang tall with a face like that of Fangxiang emerging from among the bamboos. He directly addressed Chen Chen: "I have been in your home for many years, yet you did not know; now I am leaving and will make sure you are aware of it." About a month later, there was a major fire in the household, and the slaves and servants died suddenly. Within one year, he became very poor.

10. In Donglai there was a family surnamed Chen with more than a hundred people in the household; one morning, when they tried to cook food in a cauldron, it would not boil. When they

lifted the steamer lid to look inside, suddenly an old man with white hair emerged from the pot. They immediately went to consult a fortune-teller. The diviner said: "This is an ominous omen; it foretells the destruction of your entire family." The diviner then returned and instructed them to make a large number of weapons. Once the weapons were ready, he told them to place them under the door and walls, firmly shut all doors, and remain inside. He warned: "If anyone comes knocking with horseback riders or an ornate canopy, do not answer at any cost." They returned and worked together to make over a hundred weapons, placing them under the doors and in the house. As predicted, people indeed came and called out. They did not respond. The leader became very angry and ordered his men to climb over the door. One of them peered inside, saw more than a hundred weapons of various sizes, then went out and reported this as such. The leader was greatly alarmed and regretful, saying to his attendants: "I told them to come quickly, but they did not come in time. As a result, no one is left to take responsibility; how can I atone for this crime?" "From here, go north about eighty li. There are 130 people in a village there; take them to bear the blame." Ten days later, all members of this family had died. This family was also surnamed Chen.

11. In the first year of Yongkang during the reign of Emperor Hui of Jin, an unusual bird was captured in the capital city; no one could name it. Prince Zhao Lun had someone take the bird out and show it around the cities and markets to ask people about its identity. On that day, a small boy near the western part of the palace saw it and immediately said: "It is a Fuliu bird." The person holding the bird returned to report this to Lun. Lun then sent someone else to search for it, and they saw it again. They then brought the bird into the palace. The bird was secretly placed in a cage, and the boy was locked inside a room. The next day when they went to check: both were gone without a trace.

12. In the Dongwang Mountain to the southeast of NanKang Jun, three people entered the mountain and saw fruit trees on the summit. All kinds of fruits were planted in neat rows like a human formation, with sweet fruits just ripening. The three people ate together until they were full and each took two fruits into their pockets to show others later. They heard a voice from the air saying: "Hurry up and throw away your two sweet fruits, then we will allow you to leave."

13. Qin Zhan lived in Penghuangye, Qu'a. Suddenly an object resembling a snake darted into his head. Before the snake arrived, he smelled a foul odor, which then entered through his nose and coiled inside his head. He felt a loud humming in his head. He could only hear the sound of chewing and sucking from within his brain. After several days, it came out. It left but soon returned again. He took a handkerchief to tie his nose and mouth, yet it still entered. For years he had no other illness except for a heavy head.

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1. During Jingchuang of the Wei dynasty, there was a strange occurrence in the home of an official from Xianyang Xian. Every night, they would hear clapping and calling out to each other for no

apparent reason. When they looked carefully, they saw nothing. One night, the mother was working and became tired; she got into bed to rest. After a while, she heard again a voice calling from beneath the stove: "Why hasn't Wenyue come?" The pillow under her head responded, saying, "I see the pillow; I am unable to go." "You may come here and drink with me." The next morning, it was found to be a rice paddle. They immediately gathered and burned it. From then on, the strange occurrences ceased completely.

2. Zhang Fen of Wei Jun had originally been a very wealthy family; suddenly he became old and frail, his wealth dissipated, so he sold his house to Cheng Ying. After Cheng Ying moved in, the entire family fell ill with diseases and had to resell it to a neighbor named A Wen. Beforehand, Wen held a large sword alone and went in the evening to the central beam of the northern hall. At the third watch of the night, suddenly there appeared a man over one zhang tall, wearing an elaborate hat and yellow robes, who ascended the hall and called out, "Xiyao!" Xiyao responded. He said, "Why is there the aura of a living person in this house?" łoż The response was, "There isn't." He then left. After a short while, there appeared another man wearing an elaborate hat and blue robes. Next came one with an elaborate hat and white robes. Their questions and answers were the same as before. As dawn was about to break, Wen descended into the hall, following the previous method and called out. He asked, "Who is the man in yellow robes?" He said, "It's gold." "It is beneath the western wall of the hall." "Who is the one in blue robes?" He said, "It's money." "It is five steps away from the well in front of the hall." "Who is the one in white robes?" He said, "It's silver." "It is beneath the column at the northeast corner of the wall." "And who are you?" He said, "I am a pestle." "I am now beneath the stove." At dawn, Wen dug according to the directions: he found 500 jin of gold and silver, as well as ten million guan of coins. He still took the pestle and burned it. From this, he became very wealthy. The house then became peaceful and quiet.

3. During the Qin dynasty, in Gudao, Wudu, there was an altar for a wrathful bull. A catalpa tree grew on top of the altar. In the 27th year of King Wen Gong of Qin, people were sent to cut it down; however, every time they did so, there would be strong winds and heavy rain, and the wounds in the tree would immediately heal, continuing for an entire day without being felled. King Wen Gong then sent even more soldiers; as many as forty men with axes were dispatched to cut it, yet the tree still could not be felled. The soldiers became exhausted and returned to rest; one of them had injured his foot and could not walk, so he lay beneath the tree. He heard a ghost speaking to the tree spirit, saying, "Are you tired?" "Attack!" One of them said, "What is there to be tired about?" He then added, "King Qin will surely not stop. What can we do about it?" The response was, "What can King Qin do to me?" Another said, "If the State of Qin sends 300 men to cut you down while letting their hair hang loose, tying red silk around the tree, wearing reddish-yellow clothes, and covering themselves with ash, will you not be overwhelmed?" The spirit fell silent and said nothing. The next day, the injured man told others what he had heard. King Wen Gong therefore ordered people to all wear reddish-yellow clothes; as they chopped at the tree, they sprinkled ash on its wounds. The tree was finally cut down. From within it emerged a blue bull, which ran into the Feng River. Later, a blue bull emerged from the Feng River; riders were sent to attack it but could not prevail. One of the riders fell off his horse and then got back on with his hair loose and his bun undone. The bull was afraid of him and returned into the water, no longer daring to come out. Therefore, from that time onward, the State of Qin established a unit known as "maotou qi."

4. By the flowing water at Luting in Longshu Xian, Lujiang, there was a large tree dozens of zhang tall. It often had thousands of yellow birds nesting on it. At that time, there had been a long drought; the elders gathered together and said to one another, "That tree always has a yellow aura; perhaps

there is some divine spirit in it. We can pray for rain." They therefore took wine and dried meat and went to the pavilion. There was a widow named Li Xian, who got up at night and suddenly saw a woman in the room wearing embroidered clothes. She introduced herself, saying, "I am Huang Zu, the tree spirit." "I can summon clouds and rain; because of your pure nature, I will assist you in life." "The elders who came this morning all wished to pray for rain. I have already petitioned the Emperor. At noon tomorrow, there will be heavy rain." As predicted, it rained heavily on that day. They then built a shrine in her honor. Xian said, "Since you all are here, I live near the water and will bring a few carp for you." No sooner had she finished speaking than dozens of carp flew down and gathered beneath the hall; those seated there were all startled. For more than a year, it continued in this way. Then the spirit said, "There will be great warfare soon; I must now bid you farewell and leave." She left behind a jade ring, saying, "Keep this to avoid calamity." Later, when Liu Biao and Yuan Shu fought against each other, the people of Longshu all fled; only the village where Xian lived was not affected by warfare.

5. During the Wei dynasty, Zhang Liao of Jiangxia, courtesy name Shugao, who was the governor of Guiyang, left Yancheng and returned home. He bought farmland; in this field there stood a large tree with a girth of more than ten chi. Its branches and leaves were lush and sprawling, shading an area covering several mu of land, where no grain would grow. He sent servants to cut it down. After several axe blows, six or seven dou of red sap flowed out; the servant was terrified and returned to report this to Shugao. Shugao became very angry, saying, "An old tree producing red sap is nothing unusual; how can it be considered strange?" He therefore prepared himself and went to cut the tree down again. Blood flowed out in large quantities, splashing everywhere. 倏 Shugao ordered the branches to be cut first; there was a hollow in one of them, and inside they saw an old man with white hair, about four or five chi tall. He suddenly emerged from it and rushed toward Shugao. Shugao struck back at him with his knife; in this way, he killed four or five of them, all of whom died. Those around him were all terrified and fell to the ground. Shugao remained calm and composed, as if nothing had happened. He slowly looked closely and realized it was neither human nor beast. He then proceeded to cut down the tree. Could this be what is known as Kui, a spirit of wood and stone? That year, Shugao was appointed as an imperial censor and later served as governor of Yanzhou. In his position of high rank (erqianshi), he passed through his hometown to honor the spirits of his ancestors; in broad daylight, dressed in embroidered robes, he received admiration from all, and no further strange occurrences took place

6. During the reign of Wu's first ruler, Lu Jingshu served as governor of Jian'an. He sent people to cut down a large camphor tree; after several axe blows, blood suddenly flowed out. When the tree was felled, something emerged from it: with a human face and a dog's body. Jingshu said, "This is called 'Peng Hou.'" He then had it cooked and ate it. Its taste was like that of a dog. The Baise Tu records: "The spirit of wood is called 'Peng Hou'; it appears like a black dog without a tail and can be cooked and eaten."

7. During the Wu dynasty. There was a catalpa tree with an enormous girth, its leaves over one zhang wide and its drooping branches covering several mu. King Wu cut down the tree to make a boat and ordered thirty boys and girls to pull it along; however, the boat suddenly flew into the water by itself, drowning all of them. To this day, there are occasionally voices heard in the pond calling and urging people forward.

8. Dong Zhongshu hung a curtain to lecture and recite, when a guest came to visit him; Zhongshu sensed that this was no ordinary visitor. The guest also said, "It is going to rain." Shu teased him,

saying, "Those who live in nests know the wind; those who dwell in caves know the rain. "You are either a fox or a field mouse." The guest then transformed into an old fox.

9. Zhang Hua, courtesy name Maoxian, served as Sikong during the reign of Jin Huidi. At that time, before King Zhao Wang's tomb in Yan, there was a spotted fox who had lived for many years and could transform into various forms. It transformed into a scholar and wished to visit Lord Zhang. On the way, it asked the ornamental pillar before the tomb, "With my talent and appearance, can I be granted an audience with Sikong Zhang?" The pillar replied, "Your refined understanding makes it entirely possible." "But Lord Zhang's wisdom and breadth of mind may be difficult to ensnare." You will certainly face humiliation upon leaving, and you might not even return." "You will not only lose your thousand-year-old form but also greatly mislead this old pillar." The fox did not listen and proceeded to present a visiting card to Zhang Hua. Hua saw that the fox had an elegant and graceful appearance, with a clean and white look like jade; his movements and demeanor were dignified and charming. Hua held him in high regard. They then discussed literary works, debating the merits of style and content; what was said had never been heard by Hua before. Later, they discussed the Three Histories in depth and explored the profound ideas of a hundred schools; they delved into the mysteries of Laozi and Zhuangzi, examined the ultimate meanings of the Odes and Rites, encompassed ten sage kings, integrated the three fundamental principles (heaven, earth, humanity), critiqued eight Confucian scholars, and analyzed the five rites. In every instance, Hua was unable to respond without hesitation or defeat. He then sighed and said, "How could there be such a young man in the world! If he is not a ghost or spirit, then he must surely be a fox." He then cleared the bed to welcome and keep him, assigning people to guard and protect him. This young man then said, "Your Excellency should respect the virtuous and tolerate many people, commend goodness while showing compassion to those who are not capable. How can you resent someone's learning and scholarship? Is this what Mozi meant by universal love?" After finishing his words, he immediately requested to leave. Hua had already sent people to guard the gate, and thus he could not leave. After a while, he again said to Hua, "You have placed armed soldiers and mounted guards at your gate; this must be causing suspicion toward me. This may cause people throughout the world to clasp their tongues in silence, and wise strategists will look upon your gate but dare not enter. I deeply regret this for Your Excellency." Hua did not respond, but ordered even stricter defenses. At that time, Fengcheng Ling Lei Huan, courtesy name Kongzhang, a man of extensive knowledge and learning, came to visit Hua; Hua introduced the young scholar to him. Kongzhang said, "If you suspect him, why not summon hunting dogs to test him?" They then ordered the dogs to approach as a test, and he showed no sign of fear. The fox said, "I was born with talent and wisdom, yet you consider me a demon. To test me with dogs—no matter how many times or how much you worry, could I possibly cause harm?" Hua heard this and became even angrier, saying, "This must surely be a true demon. I have heard that ghosts and spirits fear dogs, but they can only distinguish creatures hundreds of years old. A thousand-year-old spirit cannot be identified; it is only by using a piece of wood from a tree that has been dead for a thousand years to illuminate it that its true form will immediately appear." Kongzhang asked, "How can we possibly obtain such a piece of sacred wood from a thousand-year-old tree?" Hua said, "It is widely believed that the ornamental pillars in front of King Yan Zhao Wang's tomb have already been a thousand years old." They then sent people to cut down the ornamental pillar. As the messengers were about to reach where the wood stood, a young boy dressed in blue appeared from the air and asked them, "What brings you here?" The messenger said, "Lord Zhang Sikong has a young man who came to visit. He is very talented and eloquent; we suspect he might be an evil spirit or demon. So we were sent here to obtain the ornamental pillar to examine him." The blue-clad boy said, "This old fox is not wise and did not listen to my words. Today the disaster has already reached me; how can it be avoided!" He then let out a cry of sorrow,

wept, and suddenly vanished from sight. loyd The messenger then cut down the tree, and blood flowed deeply from it; he took the wood back, lit it to illuminate the young scholar, who turned out to be a spotted fox. Hua said, "These two creatures would not have encountered me; in another thousand years they could never be found again." He then had them boiled.

10. During the Jin dynasty, a man from Wuxing had two sons who were working in the fields. At times, they often saw their father coming to scold and beat them. The boys reported this to their mother. Their mother asked the father about it. The father was greatly shocked and realized that this must be a ghost or spirit. He immediately ordered his sons to chop it down. The ghost then became silent and never appeared again. The father was worried, fearing that his sons might be troubled by the ghost, so he went to see for himself. The boys thought it was a ghost and killed it, then buried it. The ghost returned in the form of their father and told his family that the two sons had already killed the demon. When the boys came home at dusk, they celebrated together, rejoicing in their supposed triumph and remained unaware for many years. Later, a Buddhist monk passed by their home and told the two sons, "Your esteemed father carries great evil qi." The boys reported this to their father, who became very angry. The sons went out and told the monk, ordering him to leave quickly. The monk then loudly entered, and immediately the father turned into a large old weasel, hiding under the bed; they caught and killed it. It was later discovered that what had been killed earlier was actually their true father. They then changed the funeral arrangements and prepared proper mourning attire. One of the sons committed suicide, while the other, filled with anger and regret, also died.

11. Huang Shen, a villager from Milin Village in Jurong Xian, was plowing his field when he saw a woman passing by the field. She crossed over the dike and walked down from the east before turning back. At first, Shen thought she was an ordinary person. She did this day after day, and he found it very strange. Shen then asked her, "Madam, where do you come from each time?" The woman paused briefly, smiled without speaking, and then left. Shen became even more suspicious of her. He prepared a long sickle to wait for her return, but did not dare strike the woman herself; instead, he struck only the maid who accompanied her. The woman transformed into a weasel and ran away. He looked at the maid. It was merely a weasel's tail. Shen chased after her, but could not catch up. Later, someone saw this weasel emerging from a pit; when they dug it up, the tail was no longer there.

12. Liu Bozu of Boling served as Taishou (Governor) of Hedong. In the room where he stayed, there was a spirit on the ceiling that could speak. It often called out to Bozu and conversed with him; whenever imperial edicts or messages from the capital arrived, it would always inform Bozu in advance. Bozu asked what kind of food it consumed. It wanted mutton liver. Bozu then bought a sheep's liver, cut it into pieces in front of the spirit; as he sliced it, each piece vanished before his eyes. He used up livers from two entire sheep. Suddenly, an old weasel appeared, standing silently in front of the table. The person holding the knife was about to raise it and strike when Bozu shouted to stop him; the spirit ascended onto the ceiling by itself. After a short while, it laughed loudly and said, "Earlier when I ate the mutton liver, I became drunk and suddenly lost my form in front of Your Lordship. I am very ashamed." Later, when Bozu was about to become the Sili (an official in charge of imperial inspections), the spirit once again told him beforehand, "On a certain day and month, an imperial decree will arrive." On that date, it came exactly as predicted. After entering the Sili office, the spirit continued to appear on the ceiling and would often speak about affairs within the office. Bozu was greatly terrified. He said to the spirit, "Now that my duty involves investigating and reporting on officials, if the important people around me learn of your presence here, they may use

this as a pretext to harm me." The spirit replied, "You are indeed correct in your concern, Your Lordship. I shall leave you now." And so it vanished without a sound.

13. During the Jianan period of the Later Han dynasty, Chen Xian from Pei Gu Jun served as Duwei (a military official) in the Western Sea region. One of his subordinates, Wang Lingxiao, suddenly fled without cause. Xian wanted to execute him. Not long after, Lingxiao fled again. After a long time without seeing him, Xian imprisoned his wife, who then confessed the truth. Xian said, "He must have been taken away by a spirit or demon; I shall go in search of him." So he led several dozen infantry and cavalry, along with hunting dogs, to patrol the outskirts of the city searching for him. They indeed found Lingxiao inside an empty tomb. When he heard the sound of people and dogs, the strange presence suddenly fled away. Xian had men carry Lingxiao back home; by then, his appearance was already somewhat like that of a fox. He no longer responded to people at all, but only wept and called out "Azǐ." "Azi" was the fox's name. After more than ten days, he gradually began to recover his senses. He said, "When the fox first came, it appeared in a good-looking woman's form at the corner of the house where the chickens roosted. It called itself Azi and lured me." It did this more than once. Suddenly, it would take him away with her and become his wife; at dusk she would return home with him each time. He did not realize that this happened when they encountered dogs. "It was an unparalleled joy," he said. A Taoist priest said, "This is a mountain spirit." The Classic of Famous Mountains states: "Foxes are the remnants of licentious women from ancient times; one such woman, named Azi, transformed into a fox." Therefore, many strange occurrences involve beings who refer to themselves as "Azi."

14. In the western suburbs of Nanyang there was a pavilion where people could not stay; those who stayed would suffer misfortune. A native of the district, Song Daxian, conducted himself with uprightness and moral integrity. He once spent the night in the pavilion's tower, sitting by to play the zither at night without setting any weapons or defenses. At midnight, a ghost suddenly came climbing up the ladder, spoke with Daxian, had bulging eyes, gnashed its teeth, and had an ugly appearance. Daxian continued to play his zither as before. The ghost then left. It took a dead person's head from the marketplace and returned, saying to Daxian, "Would you rather take a short nap?" Then it threw the dead man's head in front of Daxian. Daxian said, "That is very good! I have no pillow to sleep on at night and was just looking for something like this." The ghost left again. łoż After a long time, it returned and said, "Would you like to wrestle together?" Daxian replied, "Good!" Before the words were finished, with the ghost in front of him, Daxian immediately grabbed its waist. The ghost only cried out urgently for death. Daxian then killed it. The next day, when they looked at it, it turned out to be an old fox. From then on, the pavilion no longer had any ghosts or strange occurrences.

15. Duyou of the northern commandery, Xiping Dao Boyi, was about thirty years old and very capable. He was a descendant of Taishou Diao Ruozhang of Changsha. In the late afternoon, he arrived at the pavilion and ordered his attendants to stop ahead. The Luoshi yuan said, "It is still early; we can reach the next pavilion." Dao Boyi replied, "I want to prepare official documents." He stayed behind, and the officials and soldiers were frightened and said they should leave quickly. The attendant reported, "The Duyou wants to look out from the upper floor; hurry up and clean it." After a short while, he went upstairs. Before nightfall, the lamp on the staircase of the tower was lit again; there was a command saying, "I am thinking about Dao and must not see fire. Put it out." The official realized that something unusual would surely happen and that the lamp might be needed for illumination, so he merely concealed it in a pot. After night fell, he dressed properly and sat down, recited the Liu Jia, Classic of Filial Piety, and Yi Ben, then lay down. After a while, he turned his

head to the east, tied both feet with a cloth ribbon and placed it on his cap, secretly drew out his sword, and loosened his sash. At night, a dark figure about four or five chi tall and slightly taller approached the columned room. It then covered Dao Boyi. Dao Boyi held up his quilt to cover it; its feet were bare and almost slipped off. He repeatedly struck the spirit's legs with his sword and sash, shouting for someone below to bring a light upward. When they looked at it, they saw an old fox, bright red in color, with almost no fur or hair on its body. They took it down and burned it to death. The next morning, when they opened the upper room of the tower, they found more than a hundred shaven human pigtails. From then on, such incidents were completely eliminated.

16. In Wu Zhong there was a scholar with white hair who called himself Hu Bosheng and taught various students. He suddenly disappeared again. On the ninth day of the ninth lunar month, scholars went up the mountain together for a sightseeing tour and heard the sound of someone lecturing. They sent their servant to look for it and found several foxes arranged in rows inside an empty tomb; when they saw people, all the foxes ran away except one old fox that did not leave—it was the white-haired scholar.

17. Xie Kun of Chen Jun, having resigned from his post due to illness, took refuge in Yuzhang. He once passed through an empty pavilion and stayed there for the night. This pavilion had a long-standing reputation of killing people. In the fourth watch of the night, there was a yellow-robed man who called out Xie Kun by his courtesy name: "Youyu!" Open the door." Xie Kun remained calm and fearless, ordering his arm to be extended through the window. Then he handed over his wrist. Xie Kun immediately pulled it with all his strength. Its arm was then torn off. The spirit then returned and left. The next day, they looked at it and found that it was a deer's arm. They followed the trail of blood to capture it. From then on, this pavilion had no more ghosts or strange occurrences.

18. During the Jin dynasty, there was a scholar surnamed Wang whose family lived in Wu Jun. On his way back to Qu'a, as dusk fell, he pulled his boat ashore at a large dike and saw a girl on the dike who was about seventeen or eighteen years old. He called her over and asked her to stay for the night. At dawn, he took off a golden bell and tied it to her arm, then sent someone with her to her home. However, there were no women living there at all. They forced their way into the pigpen and saw that a sow had a golden bell on its arm.

19. In the Han dynasty, Liang Wen of Qi was fond of Daoism. His family had a shrine for gods and built three or four rooms. They placed a black canopy on the seat, where he often stayed. He remained there for more than ten years. Later, during a ritual offering, someone suddenly spoke from inside the canopy, calling himself Gao Shanjun. He could drink and eat heartily, and his treatments were effective in curing diseases. Liang Wen served him with great reverence. After several years, he was allowed to enter the canopy where the deity was. When the god became drunk, Liang Wen took the opportunity to request and finally saw his face. The deity said to Liang Wen, "Extend your hand here!" Liang Wen extended his hand and managed to hold the deity's chin, which had very long beard. Gradually, he wrapped his hands around it and suddenly pulled it, hearing a sound like that of a sheep. Those present were startled and rushed up to help Liang Wen pull it, only to find out that it was a sheep from the family of Yuan Gonglu, which had been missing for seven or eight years and its whereabouts unknown. They killed it, and thus the strange occurrences ceased.

20. Tian Yan of Beiping was mourning his mother's death and always stayed in a temporary hut facing her tomb. One night, he suddenly entered his wife's room and secretly remarked in a strange

tone, "You are in a place of mourning; it is fortunate that you do not feel bitter." Tian Yan did not listen but went along with it. Later, when Tian Yan briefly entered the room again, he did not speak to his wife. His wife was puzzled by his silence and blamed him for what had happened before. Tian Yan realized it was a ghost or spirit. As dusk approached, he still did not sleep and hung his mourning clothes in the hut. After a short while, he saw a white dog that brushed against the hut and carried off his mourning clothes. It then transformed into a human being, put on the clothes, and entered. Tian Yan followed and chased it, seeing the dog about to climb onto his wife's bed. He immediately struck and killed it; his wife was shamed and died in disgrace.

21. Sikong Nanyang Lai Jide, whose funeral was in progress, suddenly saw a figure sitting on the altar for offerings. Its appearance, clothing, and manner of speaking were all familiar to him. His grandchildren, sons, daughters-in-law, and daughters took turns instructing and admonishing it, each matter being clearly explained in order. He whipped and punished the servants and maids, each of whom was found guilty of their respective faults. After the food and drink were finished, it bid farewell and left. All family members, young and old, mourned deeply as if they had been cut off from him forever. This continued for several years. The family became increasingly weary and distressed. Later, after drinking too much alcohol, he got drunk and his true form was revealed—it turned out to be just an old dog. They immediately beat it to death together. Afterward, they investigated and found out that the dog was from a wine shop in their neighborhood.

22. Shanyang Wang Hu. courtesy name Menglian, served as a wei in Lanceling, Donghai, when it was midnight. A black-capped official wearing a white single robe would suddenly appear and visit the county office, knocking on the gate. When they went out to greet him, he would suddenly vanish without a trace. This happened for several years. loyd Later, they kept watch and saw an old dog with a white body as before; when it reached the gate, it transformed into a human. They informed Menglian and killed the creature, after which such occurrences ceased entirely.

23. Li Shujian, Taishou of Guiyang, served as a congshi and had a dog at home that walked like a human. His family members said, "We should kill it." Shujian replied, "Dogs and horses are metaphors for gentlemen. A dog sees people walking and imitates them—what harm is there in that!" Soon after, the dog put on Shujian's hat and ran off. The family was greatly alarmed. Shujian said, "It must have accidentally caught the hat's tassels and worn it." The dog then gathered fire in front of the stove. The family became even more unsettled and agitated. Shujian once again said, "All the children and servants are in the fields; it's fortunate that this dog is helping to gather firewood without troubling our neighbors. What harm could there be?" After several days, the dog died suddenly. In the end, there was not even a slight abnormality.

24. Wu Jun Wuxi had a large dike called Shanghu Da Bei, and the official in charge of the dike, Ding Chutian, would always patrol along the embankment whenever it rained heavily. During the spring, when there was heavy rain, Chutian went out to inspect the embankment. As evening approached and he looked back, he saw a woman dressed entirely in blue clothes, holding an umbrella of the same color, following behind him and calling out, "Wait for me, Chuyuan." Chutian was at first bewildered and wished to stop and wait for her. But then he doubted, thinking that he had not seen this woman before; now she suddenly appeared walking in the heavy rain. He feared it must be a ghost or spirit. Chutian immediately ran quickly away. Looking back, he saw the woman was also pursuing him urgently. Chutian quickened his pace, and the distance between them grew; when he looked back again, he saw that the woman had thrown herself into the pond. There was a sudden splash as her clothes scattered in the air. Looking more closely, he realized it was a large green otter,

and its clothes and umbrella were all made of lotus leaves. This otter had transformed into human form and often seduced young men.

25. During the Zhengshi era of Emperor Qi Wang Fang of Wei, Zhou Nan, Prince of Zhongshan, served as magistrate of Xiangyi. Suddenly, a rat emerged from its burrow and spoke on the front hall, saying, "Wang Zhounan!" "On a certain day in a certain month you will die." 략 Zhou Nan hurriedly went to the location but did not respond. The rat returned to its burrow. On the appointed day, it emerged again, now wearing a hat and black robes, and said, "Zhounan!" You will die at noon today." Zhou Nan did not respond either. The rat returned to its hole again. After a short while, it emerged once more; then went back in and out repeatedly, moving around the area, speaking as before several times. It was just noon. The rat said again, "Zhounan!" You are not going to die, so what else can I do!" After saying this, the rat fell over and died. Its clothes and hat were also gone from where they had been. Looking closely, it was no different from an ordinary rat.

26. There was a pavilion to the south of Anyang city that could not be stayed in at night; anyone who stayed there would inevitably be killed. A scholar well-versed in divination and numerology, however, decided to stay overnight there. The local people of the pavilion said, "This place cannot be stayed in. Those who have stayed here before and after have never survived." The scholar said, "Do not worry. I can manage it myself." He then stayed in the official residence. He sat upright and recited books. After a long time, he finally rested. In the middle of the night, there was a man wearing a black single robe who came and went outside the door, calling for the pavilion's master. The pavilion master responded with an affirmative. "Is there someone in the pavilion?" The reply was, "Earlier, there was a scholar here reading." He has just rested and seems not yet asleep." The figure then sighed inaudibly and left. Shortly after, another man wearing a red headpiece called out to the pavilion master. Their exchange was just as before. He also sighed inaudibly and departed. After they left, all was quiet. Knowing no one else would come, the scholar got up and went to where he had previously been called out from, imitating the call for the pavilion master. The pavilion master also responded with an affirmation. He then asked, "Is there someone in the pavilion?" The pavilion master answered as before. He then asked, "Who was the man in black clothes who came earlier?" The reply was, "It is the mother pig from the north house." He then asked again, "Who was the one wearing a red headpiece who came?" The reply was, "It is the old rooster from the west house." He asked, "And who are you?" The reply was, "I am an old scorpion." At this point, the scholar quietly began reciting books. He did not dare to sleep until morning. At dawn, the local people of the pavilion came to check and were astonished, saying, "How did you manage to survive alone?" The scholar said, "Hurry and bring a sword; I will go with you to capture the spirit." He then took up a sword and went to where they had responded the previous night. Indeed, he found an old scorpion as large as a pipa, its poison-stinger several chi long. In the west house, they found the old rooster's father; in the north house, the old mother pig. In total, three creatures were killed, and from then on, the pavilion was free of poison and remained peaceful without any disasters or misfortunes.

27. During the Wu dynasty, in the double-story building of Duding Pavilion in Luling Jun, there were often ghosts and spirits; anyone who stayed overnight would inevitably die. Since then, no official on a mission dared to enter the pavilion for lodging. At that time there was a man named Tang Ying from Danyang, who had great courage and martial prowess. When he was on an official mission to Luling, he chose to stay in the pavilion overnight. The officials advised against it. Tang Ying did not listen. He sent his attendants back outside and, holding only a large cleaver, stayed alone in the pavilion. By the third watch of the night. Suddenly, he heard someone knocking on the gate. Tang Ying asked from a distance, "Who is it?" The reply was, "It's someone from the

neighboring district to deliver news." Tang Ying ordered him to come in. The man delivered his message and then left. After a short while, another knock came as before, and the voice said, "It is from the magistrates office." Tang Ying again ordered him to enter. He was dressed in a black robe. After the man left, Tang Ying considered him to be an ordinary person and had no doubts at all. Soon after, there was another knock on the gate, and a voice said, "It is someone from both the district and magistrates office who has come to visit." Tang Ying then became suspicious and said, "This is not an appropriate time of night, and it would be unusual for someone from both the district office and magistrates to come together." He realized that this was a ghost or spirit. So he took up his cleaver and went to meet it. He saw two men, both dressed in fine clothes, who came forward together. After they sat down, the one claiming to be from the magistrates office began talking with Tang Ying. Before their conversation was finished, the man claiming to be from the district office suddenly rose and approached Tang Ying from behind. At that moment, Tang Ying turned around and struck him with his cleaver, hitting him. The one who had claimed to be from the magistrates fell from his seat and ran out. Tang Ying quickly chased after him to behind the pavilion wall, caught up with him, and struck several times before returning to lie down. At dawn, he led people to search for them and found bloodstains; they said that the two had been captured. The one who claimed to be from the magistrates was an old boar, and the one claiming to be from district office was an old cat. From then on, such incidents ceased entirely.

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1. In the Dongyue Minzhong region, there is a mountain called Yongling, which rises several dozen li high. In the gap to its northwest, there is a huge snake, seven or eight zhang long and more than ten wei in girth; the local people have always been afraid of it. Many magistrates of Dongzhi Commandery and officials in charge of subordinate cities were killed. Offering sacrifices of cattle and sheep did not bring blessings; instead, the snake sometimes appeared in people's dreams or sent messages through shamans, demanding to eat girls aged twelve or thirteen. The magistrates and local officials were all troubled by this, but the ominous incidents did not cease. They jointly requested a household servant girl or a daughter from a family with a criminal record to raise her; on the first day of the eighth month, they sacrificed her at the mouth of the snake's cave. The snake emerged and devoured her. This had continued for many years, and by then nine girls had already been used in this manner. At that time, they were preparing to recruit again but had not yet found a suitable girl. The family of Li Dan from Jiangle Xian had six daughters. They had no sons, and their youngest daughter, named Ji, volunteered to go in response to the recruitment. Her parents did not allow it. Ji said, "My parents have no sons; they only bore six daughters." "Even having them is like not having any at all." "Daughters have no Tiying-like virtue to save their parents. Since we cannot support them, we are only a burden on clothing and food. Living is of no benefit; it would be better to die early. Selling me will bring some money for my parents' needs. Would that not be good?" Her parents, moved by compassion and affection, still did not allow her to go. Ji secretly went on her own, and no one could stop her. Ji then requested a fine sword and a dog that could bite snakes. On

the first day of the eighth lunar month, she went to sit in the temple, holding the sword and leading the dog with her. She brought several dan of glutinous rice cakes, soaked them in honey flour, and placed them at the mouth of the cave; the snake then emerged. Its head was as large as a granary silo, and its eyes were like two chi-long mirrors. Upon smelling the sweet aroma of the rice cakes, it first devoured them. Ji then released the dog, which rushed forward and bit at the snake. Ji struck from behind several times, wounding it. The snake writhed in pain and leapt out of the cave, dying in the courtyard. Ji entered the cave and found the nine girls' skulls. She pulled them all out and exclaimed, "You were weak and timid, eaten by a snake; it is truly pitiable." At this point, Ji slowly walked back home. The King of Yue heard about it and made Ji's daughter his queen, appointing her father as the magistrate of Jiangle Xian. Her mother and sisters all received rewards and gifts. From then on, there were no more monstrous or evil creatures in Dongzhi. The ballads and songs about her have been preserved to this day.

2. During the Jianwu period of Emperor Wu of Jin, Wei Shu served as Siku. There were two large snakes in his official residence, about ten zhang long, living on the beams above the main hall. They had been there for several years without anyone knowing, but people only noticed that many children and domestic animals such as chickens and dogs went missing from the compound. Later, one of the snakes emerged at night, brushed against a blade on the side of a pillar, was injured and unable to climb up. This is how people discovered them. Hundreds of laborers were mobilized to attack it for some time, and eventually killed the snake. When they examined where the snakes had lived, they found their bones filling the space between the beams. The residence was then demolished and rebuilt.

3. During the reign of Emperor Wu of Han, Zhang Kuan served as governor of Yangzhou Commandery. Previously, two old men had quarreled over a piece of mountain land and went to the state capital to sue for boundary disputes. The case remained unresolved for many years. When Zhang Kuan assumed office, they came again. Zhang Kuan observed the two old men and noticed that their appearances were not human. He ordered his soldiers to hold sticks and halberds, then led them in to ask: "What kind of spirits are you?" The old men ran away. Zhang Kuan shouted and ordered them to be captured, and they transformed into two snakes.

4. Zhang Fu, a native of Yingyang, was returning by boat to the banks of a wild river. At night, a woman appeared who was extremely beautiful in appearance; she came on a small boat and approached Zhang Fu, saying: "It is dusk now, and I fear tigers, so I dare not travel at night." Fu asked, "What is your surname?" "Why are you making such a light-hearted journey?" "You have no hat, and the rain is heavy. You may come aboard my boat to take shelter from it." The two then exchanged playful words, and she entered his boat and slept with him. łoż When the rain stopped around three o'clock at night and the moonlight shone, Fu looked at the woman and saw that she was actually a large soft-shelled turtle resting with her arms under her head. Startled, Fu jumped up to seize her, but she quickly ran into the water. The small boat that had brought her was nothing more than a piece of a rotten raft over one zhang long.

5. Daoist Xie Fei of Danyang went to Shicheng to buy a cauldron, and on his return journey at dusk, he did not arrive home in time. There was a temple building by the stream in the mountains; he entered it for shelter and loudly declared: "I am an envoy of the Jade Emperor, stopping here for the night. I still fear that people might rob me of my cauldron, which makes me feel restless and uneasy." Around two o'clock at night, someone came to the temple gate and called out: "What copper?" The copper responded with a clanging sound. They asked, "There is human presence in the

temple; who is it?" The copper replied: "There is a person." "It says he is an envoy of the Jade Emperor." After a short while, they returned. Soon after, another person arrived and called out to the copper as before, asking about it. The copper answered in the same way. They sighed again and left. Xie Fei was so disturbed that he could not sleep. He then got up and called to the copper, asking: "Who were those who came first?" The copper replied: "They are white soft-shelled turtles living in a hole by the riverbank." "What kind of creature are you?" The copper replied: "I am a turtle living in the rock crevice to the north of this temple." Xie Fei secretly took note of all this. At dawn, he told the local people: "There is no deity in this temple; it is merely a place inhabited by turtles and soft-shelled turtles. It is only a waste to offer them wine and food as sacrifices." "Quickly bring spades, let us go together and destroy them." The people were somewhat doubtful but still gathered to dig up the site with him, killing all of them. They then destroyed the temple and discontinued its worship. After that, peace was restored.

6. When Confucius was in distress in the State of Chen, he played music and sang in his lodging. In the middle of the night, a man over nine chi tall appeared, wearing black clothes and a tall hat, shouting loudly enough to startle those nearby. Zigong stepped forward and asked: "Who is this man?" The figure then seized Zigong and carried him off. Zilu pulled Zigong out and fought the figure in the courtyard. After a while, they had not yet won. Confucius observed carefully and noticed that there was an opening between the figure's armor plates, appearing like a palm-sized gap. Confucius said: "Why don't you probe into the gaps of his armor and then push forward to strike upward?" Zilu followed this advice, thrusting his hand in. The figure fell down with a loud thud onto the ground. It turned out to be a giant ling fish. It was over nine chi long. Confucius said: "What is this creature doing here?" "I have heard that when creatures grow old," "they attract a gathering of spirits to depend on them." It has now come to this state because it is in decline. Its coming here—could it be because of my misfortune, the lack of food, and my followers falling ill? All creatures among the six domestic animals, as well as turtles, snakes, fish, soft-shelled turtles, and plants that live for a long time will have spirits residing in them. These beings can cause strange phenomena or disasters; thus they are called "Wuyou." "Wuyou" refers to the five directions of the Five Elements, each having such creatures. "You" means old age; when things grow old, they become strange and monstrous. If you kill them, the problem is resolved—what cause for concern could there be? Perhaps Heaven has not yet abandoned culture and righteousness, but uses this to test my fate! "If that is not the case, then why would such a thing happen to me?" He continued playing music and singing without interruption. Zilu cooked it, and its flavor was delicious. Those who had been ill recovered; the next day, they continued their journey.

7. In Yuzhang, there was a family where a servant girl was working by the stove. Suddenly, a person only several cun tall appeared in the space between the stove and the wall. The girl mistakenly stepped on him with her shoe, killing one man. Soon after, hundreds of people wearing mourning clothes came out, carrying coffins to escort a funeral; all the funeral rites were complete. They exited through the eastern gate and entered under an overturned boat in the garden. Looking closely, they were all centipedes. The servant girl boiled water and poured it over them to kill them; the problem was thus completely eliminated.

8. Di Xi was a native of Zhongshan. He could brew a kind of wine called "Qianri Jiu," which, when drunk, would keep one inebriated for a thousand days. At that time, there was another man from the same state surnamed Liu and named Xushu who loved drinking alcohol and went to seek it out from him. Xi said, "My wine has not yet fully matured; I dare not let you drink it." Xushu replied, "Even if it is not yet ready, may I have a cup of it anyway?" Upon hearing these words, Xi could not refuse

and gave him some to drink. Xushu asked for more and said, "How delicious!" "Please give me some more." Xi said, "Go home for now. I will come to you on another day." "Just this one cup is enough for a thousand-day sleep." Xushu departed, appearing somewhat embarrassed. When he arrived home, he fell into a drunken stupor and died. His family did not suspect anything was wrong and mourned for him before burying him. After three years, Xi said, "Xushu must have woken up from his drunken sleep by now; I should go and check on him." He went to Xushu's house and asked, "Is Shu at home?" The family members were all surprised and said, "Xushu has been dead for a long time; the mourning period is already over." Xi was startled and said, "The wine is so good that it caused a thousand-day drunken sleep. He should now be waking up." He then ordered Xushu's family to dig up the grave and open the coffin to look inside. A scent of sweat rose from the tomb, reaching the sky. They then ordered the grave to be opened. Just as they did so, Xushu suddenly opened his eyes and mouth, raising his voice to say, "This is a wonderful wine that made me drunk!" He then asked Xi, "What did you prepare for me?" "You gave me a cup of wine that made me very drunk. I just woke up today—how many days have passed?" The people gathered at the tomb all laughed at him. Those who were exposed to the scent of Xushu's wine entering their nostrils also became drunk and lay unconscious for three months each.

9. When Chen Zhongju was obscure and not yet famous, he once stayed at Huang Shen's house. At that time, Shen's wife was giving birth. Someone knocked on Shen's door, but the family members did not know about it. After a long while, they finally heard someone speaking inside the house: "There is a guest in the hall below; one must not enter." The person knocking on the door told others, "We should go through the back gate now." That person then went. After a short while, the person returned. Those who had stayed behind asked him, "What kind of person was it?" "What is his name?" "How old should we be when we meet him?" The one who had gone said, "He is a man." His name is Nu. "You should be fifteen years old when you meet him." They asked, "By what means will we die later?" The reply was, "You should die by weapons." Zhongju told the family, "I can tell this child will die by weapons." The parents were startled and did not allow him to hold even a small blade. When the boy reached fifteen, there was a chisel placed on a beam. Its end protruded slightly, and Nu thought it was just wood. He hooked it from below; the chisel fell from the beam and struck him in the head, killing him instantly. Later, when Zhongju became governor of Yuzhang, he sent an official to visit Shen's family and asked where Nu was. The family told him everything that had happened. Zhongju heard this and sighed, saying, "This is what they call fate."

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1. Jin Wei jun Kangyang, a farmer prayed at the dragon cave and received rain; he was about to hold a sacrifice in thanks. Sun Deng saw this and said, "This is an ill dragon; the rain it brings, how could it revive crops? If you do not believe me, please smell it." The fruit smelled foul and putrid. At that time, the dragon had a large abscess on its back; upon hearing Sun Deng's words, it transformed into an old man and sought treatment, saying, "If my illness is cured, there will be a reward." Not many

days later, heavy rain indeed fell. They saw a large stone split open to form a well; the water in it was clear and deep—the dragon had evidently dug this well as a reward.

2. Su Yi was a woman from Luling who was skilled in assisting childbirth. One night, she was suddenly taken by a tiger and carried for six or seven li to a large hollow space. The tiger placed her on the ground and crouched there to guard it. She saw a female tiger about to give birth but unable to deliver; the tigress lay prostrate as if near death, then looked up. Yi was surprised and so she reached in to help deliver them, producing three cubs. After the birth was complete, the female tiger carried Yi back home and repeatedly brought wild meat into her courtyard.

3. Kuai Can was extremely filial to his foster mother. Once, there was a black oriole that had been shot by a fowler and, in desperation, returned to Can's home. Can took it in, treated its wounds, and after it recovered, released it. Later, the oriole came to Can's door at night; Can held a candle and looked out. He saw both male and female orioles arrive together, each carrying a pearl as a gift in gratitude for Can.

4. During the Han dynasty, Yang Bao of Hongnong was nine years old at that time. He went to the north of Huayin Mountain and saw a yellow oriole being attacked by an owl, which fell beneath a tree and was trapped by ants. Bao saw this, felt pity for it, and took the bird home, placing it in a silk case. He fed it yellow flowers; after more than one hundred days, its feathers grew fully, and it would leave at dawn and return at dusk. One night, at the third watch of the night, Bao was still reading and had not yet gone to sleep when a yellow-robed boy approached him and bowed twice, saying, "I am an envoy of Queen Mother Xi Wangmu, sent on a mission to Penglai. Unfortunately, I was attacked by an owl. Your kindness and compassion saved me; I am truly moved by your great virtue." He then gave Bao four white rings and said, "May your descendants be as pure and upright as these rings; their positions will rise to the Three Offices."

5. By the Zha Shui River in Suixian, there is a Broken Snake Hill. Once, Duke Sui was on a journey and saw a large snake that had been injured and cut in two. Suspecting it to be an extraordinary creature, he ordered someone to treat its wound with medicine; the snake then recovered and could move again. Because of this, the place came to be called Broken Snake Hill. After more than a year, the snake returned, carrying a pearl in its mouth as a gift for him. The pearl was more than an inch in diameter, completely white, and emitted light at night as bright as the moon's illumination; it could be used to illuminate a room. Therefore, it was called the "Sui Hou zhu," also known as the "Lingshe zhu," and sometimes referred to as the "Mingyue zhu." To the south of the hill is the Chi of Duke Ji Liang of Sui.

6. Kong Yu, courtesy name Jingkang, was a native of Shanyin, Kuaiji. During the reign of Emperor Yuan, he was enfeoffed as marquis for his achievements in suppressing Hua Yi. When Yu was young, he once passed through Yubu Ting and saw someone trapping a turtle on the road; Yu bought it and released it into Yinbu Xi stream. As the turtle swam in midstream, it turned its head to the left several times. Later, when Yu was enfeoffed with the title of Yubu Ting Hou for his merits and had a seal cast, the turtle-shaped seal button turned its head to the left just as before. The engraver reported this repeatedly, and Yu then realized it was a reward from the turtle; he therefore took the seal and wore it. He gradually advanced to become the Left Puye of the Shangshu, and was posthumously honored as a General of the Chaji Army.

7. One day in Guchao, the river water suddenly surged and then quickly returned to its original course. In a harbor there was a giant fish weighing ten thousand jin; it died after three days, and the

entire prefecture ate it. Only an old woman did not eat it. Suddenly, an old man said, "This is my son." Unfortunately, it suffered this misfortune; you alone did not eat it. I shall richly reward you. "If the eyes of the stone turtle at the eastern gate turn red, the city will collapse." The old woman went to check it every day. A young child was surprised by this and the old woman told him the truth. The child mocked her, applying cinnabar to the turtle's eyes; when the old woman saw this, she hurriedly left the city. A boy dressed in blue said, "I am a son of the dragon." He then led the old woman up the mountain, and at that moment, the city collapsed into a lake.

8. Dong Zhaozhi of Funyang Xian, Wu, once traveled by boat across Qiantang River. In the middle of the river, he saw an ant clinging to a short piece of reed, running from one end and then turning back toward the other, looking very anxious and frightened. Zhaozhi said, "This ant is afraid of dying." He wanted to take it onto the boat. The people on the boat scolded, "This is a poisonous and stinging creature; it cannot be allowed to live. I will step on and kill it." Zhaozhi felt very pity for the ant, so he tied a rope to the reed and attached it to the boat. When the boat reached the shore, the ant was able to escape. That night he dreamed of a man dressed in black robes, accompanied by about one hundred people, who came to thank him and said, "I am the king of ants. Unluckily, I fell into the river; I am ashamed that you saved my life." "If there is any sudden danger or difficulty, I shall let you know." More than ten years later, when there were many bandits in the region, Zhaozhi was wrongfully arrested and accused of being a bandit leader, and imprisoned in Yuhang. Zhaozhi suddenly recalled the dream about the ant king; if there was an emergency, he should inform him—now where could he tell this to? Just as he was pondering this, a fellow prisoner asked about it. Zhaozhi told him the whole truth in detail. The man said, "Just take two or three ants. Put them in your palm and speak to them." Zhaozhi followed his words. That night, he indeed dreamed of the black-robed man who said, "You should quickly flee into Yuhang Mountain. With the chaos in the world, a pardon will not last long." Upon hearing this, he woke up. The ants had already gnawed through his shackles. He was thus able to escape from prison, crossed the river, and fled into Yuhang Mountain. Soon after, a pardon was issued, and he was spared.

9. Li Xinchun during the reign of Sun Quan was a native of Jinnan, Xiangyang. He kept a dog at home and gave it the name Heilong; he loved it very much. The dog followed him wherever he went or sat down, and whenever he drank or ate, he would always share some food with it. One day, while drinking outside the city walls, he became very drunk. He was too drunk to make it home and lay down in the grass. When Governor Zheng Xia went hunting outside the city, he saw that the grass in the field was tall and dense; he sent people to set fire to burn it. Xinchun's sleeping place happened to be in the direction of the wind; when the dog saw the fire coming, it pulled Xinchun by his clothes with its mouth. However, Xinchun did not move at all. There was a stream near where Xinchun lay, about thirty to fifty bu away. The dog rushed there, jumped into the water, soaked its body, and ran back to his master's resting place, circling around and sprinkling water with its body, thus saving him from great danger. The dog became exhausted from fetching water and eventually died beside Xinchun. Soon after, Xinchun awoke and saw that the dog had already died, its entire body soaked with water; he was greatly surprised by this event. Seeing the traces of the fire, Xinchun wept bitterly. The story reached the governor's ears. Governor Zheng Xia felt pity and said, "A dog's repayment of kindness surpasses that of humans; yet people do not know gratitude. How could they be compared to a dog!" He immediately ordered that the dog be given a coffin, shroud, and burial clothes, and it was buried. Today in Jinnan there is a tomb for the loyal dog, over ten zhang high.

10. In Taixing, a commoner from Wu named Hua Long kept a swift dog and gave it the name De Wei; he often took it with him wherever he went. Later, Hua Long went to a riverside to cut reeds

and was suddenly encircled by a large snake. The dog bravely bit the snake until it died. Hua Long collapsed unconscious and unresponsive; the dog wandered anxiously, weeping, ran back to the boat, then returned to the grass. His companions found this strange and followed him there, where they saw Hua Long unconscious. They were about to take him home. The dog refused to eat. Only when Hua Long regained consciousness did the dog begin to eat again. Hua Long cherished it even more, treating it as a close relative.

11. Pang Qi, courtesy name Ziji, the Taiyuan native and governor of Luling, claimed that his distant ancestors—though he did not know how many generations back—had once been imprisoned for a crime they had not committed. Unable to endure torture, they falsely confessed. As their case was about to be submitted to higher authorities, a cricket walked near them; the ancestor said to it, "If you have divine power and can save me from death, would that not be good?" He then threw some rice to it. The cricket ate all the rice, left, and soon returned, its body slightly larger than before. He felt increasingly strange about this and gave it more food again. In this way, the cricket came and went for dozens of days until its size was as big as a piglet. When the verdict was finally passed and execution was to be carried out, at night the cricket dug a large hole in the wall's base. It then broke his shackles and led him out through it. After escaping for some time, he happened to encounter an imperial pardon and was saved from death. Since then, the Pang family has continued through generations to worship it at the four seasonal festivals in central places of their hometowns. Later generations gradually became less diligent and could no longer prepare special offerings for it; instead, they would throw the leftover food from their own sacrifices to honor it. This practice continues even today.

12. Someone from Dongxing, Linchuan went into the mountains and captured a baby macaque; he took it home. The mother macaque followed from behind all the way to his house. This man tied the young macaque to a tree in his courtyard to show it to her. The mother macaque then pressed its cheeks toward the man, as if begging for mercy in sorrow; its expression seemed to say it could not speak. This man, unable to release the young macaque, eventually killed the mother macaque. The mother macaque cried out in grief and threw itself to death. This man cut open its abdomen to look at it, finding the intestines broken into pieces. Within half a year, plague struck his family and they all died; the entire household was wiped out.

13. Feng Cheng Yu Dang went hunting at night and saw a large deer, which he shot. The deer immediately said, "Yu Dang!" "Have you shot and killed me?" The next morning, a deer entered and found him; at that moment, Dang died.

14. In Beixiang Tingli, Haiyan Xian of Wu Jun, there was a scholar named Chen Jia. Originally from Xiapi, he had taken up residence in Huating during the reign of Emperor Yuan of Jin. One day, while hunting in the eastern wilds at Da Su, he suddenly saw a large snake about six or seven zhang long, its shape resembling a boat that could hold one hundred hu; it was black and yellow with five colors, lying on a hillside. Chen immediately shot and killed the snake but dared not speak of it. Three years later, while hunting with fellow villagers and arriving at the place where he had previously killed the snake, Chen told his companions, "I once killed a large snake here." That night he dreamed of a man dressed in black robes and wearing a black headpiece who came to his house and asked, "I was once drowsy and drunk; you killed me without cause." "I was drunk then and did not recognize your face, so for three years we remained unaware of each other; today I have come to claim your life." The man immediately woke up in alarm. The next day, he died of abdominal pain.

15. In Qiongdu Xian there was an old woman, poor and alone. Every time she ate, a small snake with horns on its head would appear in the room; the old woman took pity on it and fed it sweets. After eating, it gradually grew larger until it was more than a zhang long. The county magistrate had a fine horse; the snake then sucked the horse to death, and the magistrate became greatly enraged, demanding that the old woman produce the snake. The old woman said, "It is under the bed." The magistrate immediately dug into the ground; the deeper they dug, the larger it became, yet nothing was found. The magistrate then transferred his anger and killed the old woman. The snake then spoke with supernatural power, angrily addressing the magistrate: "Why have you killed my mother?" "I shall avenge my mother." Afterward, every night people heard sounds like thunder or wind. After about forty days, when the common people met each other, they were all startled and exclaimed: "Why is your head suddenly wearing a fish?" That night, within forty li of the area and the city collapsed at once into a lake. The local people called it Xianhu Lake; only the old woman's house remained undamaged and still stands to this day. Fishermen who came to fish always stayed near the house, and whenever there were storms or waves, they would take shelter beside it, remaining peaceful without any incident. When the winds ceased and the waters cleared, one could still see the city walls and towers standing clearly underwater. Now, when the water level is low, local people dive into the water to retrieve old wood; it remains firm and glossy black like lacquer. Today, those who take an interest in such things use this wood as pillows and give them as gifts to each other.

16. In Jianye, there was a woman who had a tumor on her back as large as a several-dou bag. Inside the tumor were many objects resembling silkworm cocoons and chestnuts; they made noise when she walked. She often begged in the marketplace. She claimed, "I am a village woman. I often raised silkworms with my elder sister and other female relatives, but only I suffered repeated losses year after year. Because of this, I secretly stole one bag of cocoons from my sister-in-law and burned them. Soon afterward, I developed an injury on my back, which gradually turned into this tumor." If she covered it with clothing, her breath would become blocked and she would feel suffocated; she had to keep it exposed at all times. Yet the tumor was so heavy that it felt like carrying a bag on her back."

Supplement
補遺

1. Zhu Jiweng was a native of Luoyang; he lived at the foot of Beishan in Shixiang. He raised chickens for a hundred years, and his flock grew to more than one thousand birds, all of which had names. If he wanted to take some, he would call them by name, and they would come according to their breeds. Later, he went to Wushan, but no one knew where he had gone. The Sixteenth Volume of Commentary on the Water Classic

2. Yang Zhen had a stork carrying three chuan fish fly and gather in front of the lecture hall. The chief lecturer took the fish and presented them, saying: "Snakes and chuan fish are symbols of the

robes worn by high officials. The number three corresponds to the Three Tai. From this, Master will surely rise in status." Supplemented according to Fan Ye's "Later Han History: Biography of Yang Zhen"

3. Dantai Zi Yu carried a jade tablet across the river, when suddenly winds and waves arose, and two dragons flanked his boat. Zi Yu brandished his sword to slay one of the dragons, and then the waves ceased. After landing, he threw the jade tablet into the river, but the River God returned it three times. Zi Yu destroyed the jade tablet and left. Annotation to Volume Five, "Fu on Wu Du," from Selections of Refined Writings. Notes from an ancient handwritten copy of Meng Qiu

4. Su Shao, the former Zhongmou magistrate, was a man of talent and insight. After dying suddenly due to illness, he appeared in daylight at his home. All his relatives, old acquaintances, and friends heard about it and gathered together. He drank, ate, spoke, and laughed just like a living person. Some people asked questions. While alive, Zhongmou wrote many essays and descriptions; his words were difficult to match in quality. The elegiac verses said: "Carrying refined energy away from the old form, the spirit drifts far and becomes clear in the boundless void." Returning to the Northern Emperor to construct Fengjing. The lofty walls are dense and imposing. Shufeng's gate stands before the imperial court, near where Bo Shang once lived and Yansheng dwells. Honoring the great sage while praising Liang Cheng, hoping for Wu Ji's brilliance to illuminate the young heroes. Upholding clear principles with a noble and vigorous spirit, spreading floral embellishments where literary splendor flourishes. May I ascend to Kunlun and Yingtian, enjoying countless years of blessings." There were many more, but they are not fully recorded here. At first sight of the verses, it seemed as if he was both present and absent. According to The Record of Divine Communications by Daoxuan the Vinaya Master, it is attributed to Gan Bao's In Search of the Supernatural from the Jin dynasty.

The Huangdi Shu says: "In ancient times, there were two divine figures; one was named Cha Yu, and the second was named Yulei, also known as Yulv. They lived by a large peach tree on Dushuo Mountain; these two figures resided beside the tree. To the northeast of the tree was a great cave, through which all ghosts entered and exited. Cha Yu and Yulei were in charge of overseeing and selecting among ten thousand ghosts. If a ghost dared to harm people unjustly, it would be bound with reed ropes and handed over to the Yihu. Thus, Huangdi established a ritual to ward them off: placing peach figures at doorways and painting Cha Yu, Yulei, and the tiger as representations of them. The current popular practice is, on the last day of the lunar year before New Year's Eve, to decorate with peach figures, hang reed ropes, and paint tigers on doors; two lanterns are placed on either side to resemble tiger eyes, in order to ward off misfortune. Huilin's "Pronunciation and Meaning of All Sutras," Volume Eleven

6. Feng Leng's wife died, and Leng mourned her with deep sorrow. He sighed and said, "How unfortunate to die without having a single son." Soon after, his wife revived. Later she became pregnant and gave birth after ten months, but died soon afterward. The Middle Volume of "Du Yi Zhi"

7. Meng Zong was extremely filial; he marked his father's grave with a cypresswood tablet, and this act of devotion moved the heavens to cause flower buds to sprout from the dead wood. Ancient Text Fragments from the Dunhuang Caves: The Collection of "Jinyin Renxiao Pian"

8. Li Wangling's mother died, and for twenty years he did not consume salt or vinegar; his devotion moved the heavens so that tangerines in his courtyard bore fruit even in winter. Ancient Text

9. Huangdi, of the You Xiong clan, was the son of Shao Dian. His mother was Fu Bao; her ancestors were the daughter of You Jiao Shi, the maternal family of Emperor Yandi. The two families had intermarried for generations with the Shao Dian clan. By the end of the reign of Shen Nong, the Shao Dian family married again to Fu Bao. She saw a brilliant rainbow-like light encircling the Pivot Star of the Big Dipper, illuminating the countryside. Fu Bao was pregnant for twenty-five months and gave birth to Huangdi at Shouqiu. Taiping Yulan, Volume 135

10. Qingdu observed the river and encountered a red dragon. A sudden gust of cold wind moved her, and she became pregnant. After fourteen months, she gave birth to Yao. Taiping Yulan, Volume 125

11. Wu Meng was a native of Shu. As a child, he would lie beside his parents; during the hot summer months when there were many mosquitoes, he never swatted them away with a fan. He feared that the mosquitoes and flies might leave him and his parents in discomfort. Taiping Yulan, Volumes 23, 413, and 945; Notes to Shi Leifu, Volume Four

12. Guan Bi of Hejian resided temporarily on the northern bank of Linshui. Whether farming or trading, his endeavors often went as he wished. He once loaded two boats with rice and traveled downstream to the capital for sale. Just as he was about to depart, he suddenly saw an object at his home that resembled a soft-shelled turtle but was much larger. Whenever he returned from such trips, he always made great profits. In this way, his entire family became very wealthy. For twenty years, he consistently had ten thousand hu of rice. Taiping Yulan, Volume 472

13. Ding Lan was a native of Ye Wang, He Nei. At the age of fifteen, he lost his mother. He then carved a wooden figure to represent his mother and served it as if she were still alive, providing care just as before. When neighbors came to borrow something, he would give them what they asked for only if the wooden mother's expression appeared harmonious; otherwise, he refused. Later, a neighbor became angry with Lan and stole to chop at the wooden mother, causing blood to flow from it as if cut by a blade. Lan then gave the wooden figure a proper burial rites and avenged himself against his enemy. Emperor Xuan of Han commended him for this, bestowing upon him the title Zhongdafa. Taiping Yulan, Volume 502

14. When the first ruler of Wu fell ill, he sent someone to watch for omens at the gate. The shaman reported: "I saw a ghost wearing a silk headscarf, who seemed to be a high-ranking minister or general." That night, the ruler dreamed that Lu Su came in wearing clothes and headgear just like those described. Taiping Yulan, Volume 817

15. Liu Chen and Ruan Zhao entered TianTai to collect grain husks but became lost and could not return. After thirteen days, they were starving. From afar, they saw a peach tree on the mountain with ripe fruit. They then climbed up the dangerous terrain and reached the base of the tree by grasping vines, ate several peaches, and their hunger ceased while their bodies were replenished. When they wanted to descend the mountain, they used a cup to draw water. They saw fresh and tender wuqing leaves flowing down with the stream. Another cup floated downstream, containing sesame seeds. They said to each other: "This must be near a human settlement." So they crossed the mountain and came out into a large stream. By the stream were two young women, whose beauty was extraordinary. Seeing the two men holding cups, they smiled and said: "Liu and Ruan young masters have brought back our cups." Liu and Ruan were startled. The two women then joyfully greeted them as if they had known each other for a long time, saying: "Why have you come so late?"

They invited the men to their home. The southern and eastern walls each had crimson silk canopies, with bells hanging from the corners of the canopies, adorned with gold and silver interwoven. Each woman was attended by several female servants who carried out their commands. The food served included sesame porridge, mutton jerky, and beef, all of which were very delicious. After the meal, they began to serve wine. Soon a group of women arrived carrying peaches and laughed, saying: "Congratulations on your husband's arrival." As the wine flowed freely, music was played for entertainment. loyd After nightfall, each man went to sleep in one of the canopies; their gentle and graceful manners were extraordinary. After ten days, Liu and Ruan requested to return, but they were earnestly detained for half a year. The climate and vegetation remained as in spring; birds chirped and sang, which only deepened their longing for home. Their desire to return became increasingly painful. The women then accompanied them on the way back, showing them the path to return. When they returned, their hometown had changed beyond recognition; ten generations had already passed. In the Ming handwritten copy of Taiping Guangji 61, and in both the Nan Chao Liu Yiqing's Yuming Lu and the Shaoxing Fu Zhi, it reads: "Their descendants had already passed through seven generations."

16. At the Jiaohu Temple there was a jade pillow, and on the pillow there was a small crack. At that time, Yang Lin of Shanfu Xian, who was a merchant, came to the temple to make offerings and prayers. The temple oracle asked him: "Would you like a good marriage?" Lin replied: "That would be most fortunate." The oracle then sent Lin to the side of the pillow, and he entered through the crack. He soon saw a red-gated jade chamber where Marshal Zhao was seated; immediately, he married his daughter to Lin. They had six sons, all of whom became Secretaries (mishu lang). For several decades, he never harbored any longing to return home. One day, as if waking from a dream, he found himself still lying beside the pillow. Lin was deeply sorrowful for a long time. Taiping Huanyu Ji, vol. 136

17. Xu Mao was a native of Wu and had an interest in the alchemical arts of transforming base metals into gold or silver (huangbai shu). One day, he met a Daoist who hung an illustrated fan on the wall. On it was depicted a medicine furnace with a young boy standing above it. The Daoist called out to the child, and the child knelt before the furnace. The fan painting moved frequently; flames flickered from the furnace, and soon the medicine was complete. The Daoist said: "The alchemical arts of gold and silver manipulate the forces of heaven and earth; they cannot be attained without accumulated virtue and righteous deeds." He then told Mao: "Fifty years from now, I shall look for you at Maoshan Mountain." After that, he was never seen again. San Dong Qun Xian Lu, vol. 17

18. Gu Kaizhi, courtesy name Changkang, was fond of a girl who lived next door. He painted the young woman on the wall and fastened it with a nail at her heart. The girl then suffered from chest pain and told Changkang about it; when he removed the nail, she was cured. Zhang Yanyuan, Laidai Minghua Ji, vol. 5

19. When Laozi was about to travel west into the Guan Pass, Guan Ling Yinxi, a man devoted to Daoist teachings, saw that a true sage would be passing through and thus intercepted him on the road. Shui Jing Zhu, vol. 17, "Wei Shui" chapter

20. Lingyang Ziming attained immortality by ascending Lingyang Mountain in Shang Xucheng, and later his descendants took their surname from the mountain. Yuanhe Xingzuan, vol. 5, "Shiliu Zheng: Lingyang"

21. Once there was a man who rode into the Nan Gu Mountain and saw a small pool with a stone bridge crossing it. He then urged his horse to gallop across the bridge. He saw two young men seated by the pool, playing Go on a white jade board. When they saw the horseman approaching, the two youths clapped their hands and ran away with the game board in hand. Du Gongbu Caotang Shijian, vol. 27, "Cunmo Kouthao Ershou" (Two Poems on Living and Dying)

22. Emperor Zhuanxu Gaoyang was the grandson of Huangdi, son of Changyi, and a member of the Ji clan. His mother was Jingpu, a daughter of the Shushan clan, who became Changyi's principal wife and was known as Nushu. At the end of the Jintian clan, a star named Yaoguang pierced through the moon like a rainbow. It moved into Nushu's secluded palace and gave birth to Zhuanxu by the Ruo River. Taiping Yulan, vol. 135 — originally written as "Ruoyue" in the text, but changed to "Ruo River" according to Chuxue Ji, vol. 9; Taiping Yulan, vol. 79; and Wenyi Leiju, vol. 11.

23. Yao's mother, named Qingdu, was observing the river when she encountered a red dragon. A sudden dark wind blew, and through this encounter she became pregnant; after fourteen months, Yao was born. Taiping Yulan, vol. 135

24. The state of Wei followed the Five Elements theory, claiming that it inherited the Mandate of Heaven from Han through the element of earth. Zhaoming Wensuan, vol. 20, "The Crown Prince's Banquet at Xuanpu Xuyou Hall: An Imperial Poem Assignment" — note

25. During the Qin dynasty, there was a man who crossed the river at night and saw someone in mourning clothes standing with a sword across his chest. When he shouted to drive him away, the figure said: "I am the Cangshui Envoy." Fenmen Jizhu Du Gongbu Shi, vol. 16

26. The Lunyu Zhai Fu Xiang says: "Mountains collapse, rivers become blocked; drifting and shifting occur. Mountains drum and weep, the balance is sealed and flattened, the common people unite with rebels, and warlords rise to power." At that time, the world was still in chaos and powerful warlords vied for dominance: Cao Cao served the two Yans in northern Hebei; Sun Wu established his foundation beyond the Yangtze River; Liu Biao held back the disorderly crowds at Xiangyang, recruiting forces from Ling and Gui to the south while seizing parts of Hanchuan to the north. He also appointed Huang Zu as a key subordinate, but Huang Zu was in deep enmity with the Sun clan, and their armies clashed every year. In the tenth year, Cao Cao defeated Yuan Tan at Nanpi; in the eleventh year, he drove Yuan Shang into Liaodong. In the thirteenth year, Wu captured Huang Zu. That same year, Liu Biao died. Cao Cao seized Jingzhou and drove Liu Bei from Dangyang. In the fourteenth year Wu defeated Cao Cao at Chibi. These three great powers eventually divided the realm among themselves, establishing their imperial legacies. This is what was meant by "the common people unite with rebels and warlords rise to power." In the sixteenth year, Liu Bei entered Shu and once again contended with Wu for Jingzhou. At that time, the land was divided into four or five warring factions, and Jingzhou became a particularly fierce battleground; thus, the strange phenomenon of mountains drumming occurred in this region." Hou Hanshu: Wu Xing Zhi San, note

27. Emperor Ku and Zhuanxu quelled the chaos of the Jiuli people, and it was then that they first established officials for the Five Elements. Beitang Shuchao, vol. 49

28. has a marshy stream, which the people call the divine dragon. One must not beat drums near it, for doing so will bring heavy rain. Hou Hanshu: Jun Guo Zhi Wu, note

29. When the city of Dai was first built, wooden frames were erected. One day, the southwest section suddenly disappeared and reappeared forty to fifty li away in a marshy area, where it stood upright on its own, forming an outer gate with reeds. People then constructed the city there; thus, the circular walls measured thirty-five zhang around, with nine gates. The site of this ancient city is still called Dongcheng today. Hou Hanshu: Jun Guo Zhi Wu, note

30. has the Yanshou City. Hou Hanshu: Jun Guo Zhi Yi, note

31. There is a temple for Nu Te, where the Qin dynasty established its Maotou cavalry. Hou Hanshu: Jun Guo Zhi Wu, note

32. His beard was seven chi long. Beitang Shuchao, vol. 1

33. Lightning is called "Xiao Dian." Ganzhu Ji, vol. 7

34. Zhongzi took refuge on Queshan Mountain. Wu Renchen, Shanhai Jing Guangzhu, vol. 1

End